

SPIRIT OF MISSIONS.

BOARD OF MANAGERS.

THE GENERAL CONVENTION AND THE NEW BOARD OF MISSIONS.

FOR more than forty years the General Convention and the Board of Missions existed and acted as distinct organizations, though the latter not as a wholly independent one, for every three years it was constituted by the former, and always acted under its sole authority. In 1877 the General Convention abolished the Board of Missions as then existing, and by Canon made itself such Board, and this body is to hold its first meeting during the opening week of the ensuing October.

The composition of the new Board is such as to inspire hope that it will fully grasp the great Missionary problem, and handle it with a breadth of thought and a degree of practical wisdom in arrangement and administration not heretofore brought to bear upon it by our branch of the Church. There is need of a new departure—of a new departure that shall give clear and unmistakable evidence of the presence and activities of an adequate sense of responsibility in all who are commissioned to serve with CHRIST for the subjugation of the world to Him.

It is true that the composition of the present Board, in some respects, does not differ materially from that of the old one. All the Bishops were members of it, but usually only a few of them attended its meetings, except when, once in three years, the Convention and Board met at the same time and place; and then they were so occupied with the business of the Convention as to be without time or strength to give the Missionary interests of the Church anything like due consideration. The case is different now. All the Bishops, with rare exceptions, are present at the meetings of the General Convention, and Missionary interests are, by Canon, made a part of the business which they convene to transact. In this respect it is not too much to hope and expect that the gain will be great. The ability, the experience, the wisdom, the faith and love aggregated in our entire Episcopate can hardly fail to be potently helpful when devoted to the consideration of the means and methods for the upbuilding and outreaching of the Kingdom of CHRIST.

Then, again, some of the Clerical and Lay Deputies of the General Convention were always members of the old Board of Missions, but, as in the case of the Bishops, close attention to the duties imposed by the former body left them but little time or inclination for those of the latter. Under the present arrangement all the Deputies are members of the Board, and its interests they are bound to study and to seek to promote. Now, when it is considered that the ablest of the Clergy and of the Laity are ordinarily selected as Deputies

from our forty-eight Dioceses, it becomes at once evident that in their combined capabilities we shall have a power for good which, if fully drawn out and wisely directed, will make the approaching meeting of the Board blessedly and lastingly memorable in the history of the Church.

Whether the two Houses, acting as the Board of Missions, will meet together or sit apart, as in General Convention, is not known, but it cannot be denied that the sight of all the Bishops in and about the chancel of one of our large churches, and of all the Deputies in the body of the same, turned aside from the discussion of Provincial System, Constitution, or Canons, and with holy zeal and fervor considering practical questions—as, for example, how the most and the best can be made of what we now have of organization and system, of usage and law; how to bring all Churchmen, with whatever of ability, in kind or degree, God may have given them, together in the determined and holy purpose of advancing the work of evangelization, of pushing out in all directions the borders of the Fold, and gathering lost men into it—all this, it cannot be denied, would be a sight to gladden many eyes and to bring fresh courage into many hearts.

Some modifications of the present Missionary Canon will very likely be suggested and adopted, though the wisdom of any radical or sweeping changes may well be questioned. Change in organization, in which more or less defectiveness is manifest, is often almost anything else than wise. Worse may be done than to leave that which is pretty nearly well enough alone.

Arrangements are in progress for holding what it is hoped may prove a large and effective Missionary Meeting on each of the Sunday evenings through which it is presumed the sessions of the General Convention will extend—two in New York and one in Brooklyn. Full information regarding churches and speakers will be given in due time.

GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums for GENERAL MISSIONS from July 1 to August 1, 1880.

ALBANY.		MAINE.	
<i>Balston Spa</i> —Christ Church.....	\$48 55	<i>Portland</i> —St. Luke's Cathedral.....	42 00
CENTRAL NEW YORK.		MASSACHUSETTS.	
<i>Canastota</i> —St. Andrew's Church S. S.....	18	<i>Boston (Dorchester)</i> —All Saints' Church.....	5 37
<i>Chittenango</i> —St. Paul's Church S. S.....	68		
	86	NEW JERSEY.	
CONNECTICUT.		<i>Elizabeth</i> —"A. V. M.".....	20 00
<i>Hartford</i> —St. Thomas' Church S. S.....	10 00		
FOND DU LAC.		NORTH CAROLINA.	
<i>Miscellaneous</i> —.....	91 54	<i>Lenoir</i> —St. James' Church S. S.....	1 25
LONG ISLAND.		VIRGINIA.	
<i>Little Neck</i> —Zion Church.....	15 52	<i>Norfolk Co.</i> —Pupils of "S. V. B.".....	1 50
LOUISIANA.		* Receipts for the month.....	\$241 64
<i>Natchitoches</i> —Trinity Church.....	5 05	Amount previously acknowledged.....	7,330 19
		Total receipts since September 1st, 1879.....	\$7,571 83

*Divided between Domestic and Foreign Missions in proportion to the appropriations made by the Board of Managers, and included in total receipts, pages 312 and 326.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., *Chairman.*

Rev. Morgan Dix, D.D.,
" George Leads, D.D.,
" Henry C. Potter, D.D.,
" N. H. Schenck, D.D.,
" E. E. Beardsley, D.D.,
" T. F. Davies, D.D.,
" J. L. Reese, D.D.,"
" William N. McVickar.

Rev. A. T. TWING, D.D., *Secretary,*
22 Bible House, New York.

Mr. G. N. Titus,
" B. B. Sherman,
" William Scott,
" H. P. Baldwin,
" J. C. Garthwaite,
" W. G. Low,
" Lloyd W. Wells.

Mr. LLOYD W. WELLS, *Treasurer,*
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions

Should it be desired, the words can be added: *to be used for work among the Indians, or for work among Colored People*

SEPTEMBER, 1880.

ADVANCE OR RETREAT.

THE first of September marks the beginning of a new financial year in our Missionary work. It is a day of great anxiety at our headquarters in New York, and all along the line of our Domestic Mission Field.

From that date all definite pledges of the Board of Managers through the Domestic Committee cease. Virtually the Church is bound to pay, by some unknown means, the salaries of her Domestic Missionary Bishops, now ten in number, amounting to thirty thousand dollars annually, and perhaps their necessary travelling expenses in their Jurisdictions, some three thousand dollars more; but, beyond this thirty-three thousand dollars, every promise of assistance, whether to Bishop or other Missionary, bears the significant words, or words to the same

effect, "This amount may be depended upon until the close of the present financial year."

In a certain sense, then, on the first day of September all the Missionary work under the care of the Domestic Committee comes to an end. The work is still there to be done, and the workers are on the ground to do it; but there is no more assurance of steady and regular aid from the Church at large, no confident hope that on next quarter-day the usual quarterly check will be forthcoming. It is possible that pledges may be renewed, that the stipends may be continued, but, while the uncertainty lasts, there are grave faces and heavy hearts in many a home throughout the length and breadth of the land, and fresh burdens of care are laid upon the already

wearied shoulders of the leaders of the militant host.

In country towns and farming regions, in mining camps and out on the broad prairies, in Maine and New Hampshire, in Texas and Florida, in Minnesota and Colorado, in Oregon and Nevada, in all the Dioceses and Jurisdictions where help has gone, over two hundred Missionaries, ministering to men of our own color and speech, wait for the tidings that shall enable them to decide whether they can stay one more year at their post, or whether they must sadly bid farewell to the little flock they have gathered about them, and seek some other and more prosperous point. In the South, Missionaries and teachers among the negroes are watching eagerly for the word that shall bid them continue their labors, though with failing courage, as they remember that the command may come to close their schools and disband their congregations, for the needed supplies can be depended upon no longer. And in the Indian Field, where, far removed from other aid, the men, women, and children of the several Missions look literally to the Domestic Committee for their daily bread, what untold distress prevails as time slips by, and the cloud of doubt still hangs, unbroken by any gleam of hopeful sunshine from the East!

Meanwhile, there are heavy hearts and anxious faces at the Mission Rooms as well. Those upon whom has been laid the responsibility of feeding this great company, and staying up their hands, study with patient care the long columns of figures showing the receipts of the past twelve months, and ponder seriously the question what the appropriations for the new year are to be.

One year ago, moved by the earnest and pressing appeals from many quarters, and in view of the fact that God had brought this country and this

Church safely through many hard years to a prospect of greater financial prosperity, the Board of Managers granted the request of the Domestic Committee, and made increased appropriations from the 1st of January, 1880, amounting in all to an addition at the rate of \$10,000 per annum.

Month by month, in this their official magazine, they have, at the close of the acknowledgments in this department, laid these appropriations before the Church, with a statement of receipts to date, and of the further amount necessary to enable them to meet their obligations. A glance at the table referred to (page 312) will verify our assertion that, unless some extraordinary offerings should be made, the deficiency of receipts on the 1st of September will almost exactly correspond with the increase of appropriations thus urgently called for and conscientiously made.

At this juncture, the most critical period in the Missionary year, we turn to our brethren of the Clergy and Laity, whose servants we are—especially to those devout and liberal souls who acknowledge their stewardship, and desire only to use the means that God has entrusted to them for His glory and the upbuilding of His kingdom—and ask, What are we to do?

We entreat their gifts and their encouragement. We beg them to stay up *our* hands that we faint not. We solicit from them words of cheer and words of counsel, and promises of such future contributions as they may not find it possible to make at present. Above all, we urge upon them a renewed interest and zeal in the Mission work of the Church, and call upon them to pray daily that the armies of the LORD of Hosts may be so re-enforced and strengthened by His bounty that there may be no retreat, but rather a firm and sure advance from end to end of our Domestic Missionary line.

LETTER FROM BISHOP CLARKSON ABOUT BROWNELL HALL.

OMAHA, July 5th, 1880.

MY DEAR DR. TWING: Whenever I have any Church work especially pressing on my mind and heart I find that it is a good plan to relieve myself through the columns of THE SPIRIT OF MISSIONS.

It has rarely happened that, when I do so, "the relief" has not come. What a blessing, therefore, THE SPIRIT OF MISSIONS is to an overburdened and anxious Missionary Bishop!

To-day I want to talk to your readers about Brownell Hall, our most excellent and efficient diocesan school for girls, located in Omaha, very near to my own residence.

It was erected about twelve years ago, at a cost of nearly \$10,000, and is still a good building for its purpose, but now entirely too small for the demands of our greatly increased population.

The school itself has done a most efficient work for the Church in Nebraska by sending into many of the towns of the State young women who have been thoroughly trained in the precepts of the Gospel and in the principles of the Church. Several of our parishes in Nebraska have been started by the determination and zeal of the young ladies who have been educated at the Hall.

Wherever they go they are active and energetic Missionaries. We desire that this holy influence shall be kept up and extended. One good Christian maiden who has spent three or four years at Brownell Hall is worth for Church purposes in the Diocese as much as a dozen average men.

This new building that we desire to erect at once will give us an additional school-room, and another dormitory and a chapel.

We need for its erection just \$4,000 more than we can obtain in Omaha. The chapel may be named by any one who will contribute \$2,000, and it may be a memorial. What more suitable or beautiful memorial of a dear one who has gone before could there be than a chapel for a Christian school for girls, within whose walls the daily prayer and the sweet chants of the Church would be constantly going up like incense to the heavens above?

We have just graduated this year five young ladies, one of them a daughter of the United States Judge in Nebraska, and another the daughter of a Judge of the Supreme Court of the State. The Commencement exercises

would have done credit to St. Agnes', Albany, or to St. Mary's, Burlington. The Rector of the Hall, the Rev. Robert Doherty, is most admirably fitted for this responsible position. Indeed, whether we consider character, accomplishments, aptness to teach, learning, gentleness of manner, or firmness in government, it would be difficult to find his equal for the position, and impossible to find his superior. And, moreover, he is, with all other qualifications, zealous and unwearied in his personal efforts for the spiritual training of the pupils.

All these considerations make me very anxious to gather as many young women as possible within the influence of Brownell Hall. If we had the additional accommodations that this proposed new building would give us, we could enlarge the school very much. Our present numbers crowd us. Applications from new pupils are constantly being made.

When I think of the many thousands of dollars readily given by Eastern Church people to my dear brethren the Bishops of Minnesota, and Iowa, and Kansas, and Colorado, for the purposes of Christian education, and so wisely used by them for this object, I cannot believe that there is not money somewhere for Nebraska for the like good work. We have had but little of it thus far. Perhaps this letter may bring some of it out of its long hiding-place.

One dear young lady in the East, in speaking to me of the large sums given for Indian Missions and educational work in the West, said: "Now, Bishop, if you would only make a little more of the fact that you have some Indians in Nebraska, the money you need would surely come."

But I cannot do that, my dear Doctor. The Indians are being well cared for by better Bishops than I am. I must content myself with pleading for the Anglo-Saxon maidens, whose children will rule these great empires long after the poor Indian has passed away forever.

You have, no doubt, heard that we have commenced the foundation walls of our cathedral. The corner-stone was laid on the 25th of May, in the presence of the largest concourse of people that ever assembled in Omaha. We have not quite got all the money we need for it, although the citizens

of Omaha, of all classes and of different creeds, have contributed liberally and largely. I must have a few thousands more for this; but I will not say much about that now, because I do not want to bewilder your readers with conflicting claims or with differing calls.

What I want this letter to bring us is help to put up another building to Brownell Hall. If it succeed, I shall be more than ever, if possible,

Your grateful brother,

ROBERT H. CLARKSON.

LETTER FROM BISHOP ELLIOTT.

DEAR DR. TWING: They tell me that THE SPIRIT OF MISSIONS will be glad to hear from Western Texas.

I sometimes feel that we are quite relentless in our exhibitions of our needs and perplexities. Still, I think that it would be alarming if for a whole month not one word was heard about salaries for teachers and preachers, about money for schools and chapels. And yet if this calamity should overtake us, and silence fall upon the Missions of the Church, I do know that the very dear good people who yawn and twist a little over cries for aid would then, like anxious parents listening to sleeping children, deathly calm in their rest, fly to Dr. Twing with "Is anything the matter? Why this sepulchral quiet? Are they dead? Just let one of them ask for something, an organ, a buggy, a steeple, any little thing like that, only to show that he is alive. What is it he says in his sleep? 'Five hundred dollars for a chapel.' Dear me, it's certainly reassuring. He'll be quite himself when he wakes."

Yes, dear editor, you join me, I know, when I say, Thanks be given for that chosen circle of CHRIST's almoners who give, give, forever give. They rest not day and night from so serving GOD. The silver and gold, as it passes through their hands, cries, "Holy, Holy, Holy, LORD God Almighty;" they make it praise Him before it goes into the common channels again. Friends of the Bride of CHRIST, in these the days of her indigence, happy shall they be when heavenly voices shall declare, "The marriage of the Lamb is come, and His wife hath made herself ready."

Without these good people all aggressive work would have been sadly crippled. Far off, and out of the line of the westward-flowing tide of emigration, this field would have been quite blighted; but, as it is, thanks to a half dozen or more blessed women, we have not been at a standstill, although harassed often enough for the things of the morrow. The wherewithal may not depress you for yourself, but when you are responsible for the where-

withal for others, I find it a sad load to carry.

Our examinations are over, and the "Montgomery Institute" at Seguin, which averaged an attendance of thirty girls during the year, and the St. Andrew's Academy at the same point, which averaged twenty boys, have bid their pupils good-by for the hot term, and the Bishop is endeavoring to readjust matters so as to insure an equally good attendance at a less cost next term. But, ah! for a few hundreds to spend on these schools: it would go so far to better them in every way; but there are too many pledges out in different directions to spend anything where it is not absolutely necessary for existence.

At San Antonio, through the great goodness of Miss C. L. Wolfe, St. Mary's Hall has been purchased from the vestry of St. Mark's Church, and is being now refitted for a girls' school, which will open in September. This is a great step in advance for us to have our own school in this city, with our own Church methods and doctrine held up always to the girls, and with a number of teachers who present good models for the pupils to form themselves upon.

The good seed sown by a most distinguished Bishop of New Jersey, when he long ago founded the college for girls at Burlington, is here in Western Texas bringing forth its fruit in due season. A graduate of St. Mary's, Burlington, will be at the head of St. Mary's, San Antonio; one, too, who is alone of all her family in the historic Church of her race, made a member of it by the influences organized at Burlington by the brilliant and sagacious—is it necessary to add his name?—Bishop Doane, of New Jersey. I like to trace such labors to their results. No statistics can ever tell the Church the souls won by the disinterested work of men who have exhausted life and substance that in far years others might reap what they had sown. We are reaping here the efforts of a life that "death hath moulded into calm completeness."

This is not telling you my dire needs; but

it is only too delightful to stop gleaning myself and look at a garnered sheaf. But, my dear friend, my needs are very great. Mark this: In San Antonio the Rev. Mr. Carnahan has collected seventy children in his Mission Sunday-schools—this since January 1st—besides a good nucleus of a congregation. We must shelter these lambs, and we have collected from house to house here enough to pay for the labor in building a chapel across the San Pedro Creek, in true Missionary ground; but the lumber we must get on time, for lack of \$300. This \$300 will be on my mind until it is paid.

This next: At Gonzales we have had a brave handful, who have kept up their faith through great discouragements, and hoped for the day-dawn. In order to show my appreciation of the steadfastness of this small but heroic band, I promised, in certain contingencies, when self-help had been illustrated, substantial aid. They are rapidly fulfilling their portion of the work, and now say that I am expected to furnish a bell, a set of windows, an organ—alas! alas!

Meantime, I have to arrange for the salary of a Missionary here and officer all these schools, and take steps to establish a new Mission in the country west of this, in hither-

to entirely unbroken ground. The young man who is intended for this work I hope to have ordained to the diaconate before this reaches you. I shall not submit his inexperience to so rough a test without abundance of help from two presbyters, who, from time to time, will go over his field, he temporarily taking their work.

Yes, dear Doctor, it has been a trying time financially; and, but for the blessed women I spoke of, whose names you all know—Miss Wolfe, Mrs. Merritt, Mrs. Johnston of New Jersey, Mrs. Zabriskie, of New York, and a band at Rye and another at Pelham, near to you there—I should have been chanting "*De Profundis*," but the help came, and we still exist. The good ladies of Calvary Chapel, New York, have also remembered us; for this my good friend Mr. Walker is specially thanked.

I am preparing for a long visitation on the prairies west, "*in portibus infidelium*," that means near to the Indians. I beg your clemency in reading this letter, but in low latitudes the stupid terms supervene very early in the summer; perhaps in cooler climes it never comes at all.

Sincerely yours,

R. W. B. ELLIOTT.

SOUTHERN CALIFORNIA AND ARIZONA.

MY DEAR DOCTOR: When the General Convention meets this fall one of the questions to come before it is the increase of the Episcopate that the Mission field imperatively demands. None can have carefully followed the Mission work of the past three years without feeling the conviction that three new Bishops are needed—one for the eastern portions of Oregon and Washington Territory, including the northern portion of Idaho, one for New Mexico, and one for Arizona. On the other hand, the same student must have felt convinced that, at the rate the treasury has been supplied during the past year, it is almost hopeless to expect that three new Missionary Bishops could at present be supported.

If such is the case, then the question becomes simply this—where are the new Bishops needed most?

Those who know how many thousands of emigrants have poured into Bishop Morris's Jurisdiction realize how imperative is the necessity that his vast field be divided, and a Bishop given the eastern part who can push the work there, for Bishop Morris has nearly

work enough for two men to do without ever crossing the Cascades.

But if his field must be divided, how about Arizona and New Mexico? Already these two Territories are united as a Missionary Jurisdiction, and it is proposed to give them one Bishop. Is this wise?

For forty years or more New Mexico has been joined with the Mississippi Valley, not only by trade relations, but by the immigration it has received. The population of that Territory is largely Mexican—its white settlers are chiefly from the East. Its principal interest is derived from its grazing land; agriculture can never become a prominent pursuit, and mining holds a secondary place.

It is different with Arizona. Its population is made up almost wholly of immigrants from the Pacific slope, from California, Nevada, Oregon, and Washington Territory. Their interests are common. Mining is, and always will be, the chief pursuit. The mining machinery is purchased altogether from California, so also all the supplies, and the San Francisco merchants will never let loose the

hold that they now have upon this trade. The greater part of the hay, grain, lumber, food, powder, fuse, machinery so consumed in Arizona comes from California, and the bullion produced in Arizona goes naturally to the San Francisco Mint.

Southern California and Arizona have mutual interests. Arizona and New Mexico have none at all. The Roman Catholics recognize this, the Methodists recognize this, and so also do the Presbyterians. The Roman Catholics have made Los Angeles a centre-point. They have there a fine cathedral, two other large churches, a convent, hospital, and schools. The other two bodies have also made that city a centre of their work for this part of the State and for Arizona.

Why? Los Angeles is but twenty-four hours from San Francisco, the chief city of the Western coast. It has a population of 12,000 inhabitants, possesses a mild and healthy climate, good society, good railway communications, and is the centre of the semi-tropical fruit-producing belt. It is a growing town, the future capital of a future State; for some day California must be divided into two or more States.

Divide this Diocese, and to Southern California join Arizona, and you unite two sec-

tions that have common interests and a common future. Let the new Bishop make his home in Los Angeles, where he can have schools that from the first would be self-supporting. In Los Angeles, San Diego, and San Bernardino counties he could find work enough, and more than enough, to occupy him during the four months that the heat would keep him from Arizona; and in the other eight months he would find all that he could possibly do in Arizona.

Prescott and Tucson already equal Santa Fe in size, while Tombstone, Globe, Silver City, and Phoenix are flourishing mining camps that are growing daily, the former producing already nearly as much bullion as the whole Territory of New Mexico.

Per contra, the chief points in New Mexico that offer openings for the Church are on the line of the railroad, and within easy reach of the Bishop of Colorado, or soon will be of the Bishop of Northern Texas.

GOD grant the Convention wisdom to send a laborer to this field of Southern California and Arizona with the knowledge that shall fit him to reap the harvest before it be too late, and others grasp and hold the opportunity that is now open to us.

NIOBRARA.

THE BLACK HILLS.

THE pleasures of stage-coaching are much over-estimated, at least one is apt to think so who makes the journey from the railroad to Deadwood. Three hundred more weary miles it is not possible to imagine. Whether you are packed inside, three on a seat, and stifled with foul air, or sit outside to be pelted by the rain and burned by the sun, there is little choice. Night and day succeed each other in wearying succession, until all notion of time is lost in that of motion, and every bone in your tired body aches and your sleepless eyes burn in their sockets. But for every woe there is a solace, and to the tired traveller there are no baths more luxurious than those of Deadwood, and no softer beds in which to nestle and forget fatigue.

Deadwood is eminently a place *sui generis* as to location, population, and resources. Fancy a town of upward of four thousand inhabitants whose houses are huddled together at the bottom and along the sides of a deep gulch, completely hemmed in by its steep and

rocky walls from the outside world. The only approach to the town is by a road cut along the side of the canyon, so steep and narrow that weak nerves are sorely tried as the coach goes whirling down it. The houses are mostly built of pine wood, after the style of many Western villages, but there are some more pretentious brick buildings, two and three stories in height, erected since the great fire of last September, which destroyed almost the entire town. Such is the energy of the towns-people that few traces of the conflagration remain, and the place is cleaner and better built than it was before. The business streets of Deadwood are at the bottom of the gulch, along a rapid stream called the White-wood, which looks like nothing so much as a river of chocolate. This peculiar color and consistency is given it by the tailings of the great quartz stamping mills further up the gulch. The quartz is of a dark red hue, and the powdered refuse is swept away by this sombre flood, which serves also as the com-

mon sewer of the town. The residences of the more prosperous towns-people rise one above another along the sides of the ravine, and to reach them one must climb steep and almost interminable stairs; but once at the top, one is quite repaid for the effort by the purity of the mountain air, the beauty of the prospect, and the comforts that are to be found even in the humblest homes. In a town so far from the railroads one expects to find very few of the luxuries of the East and much of the barbarism of the plains. Here, however, the reality is quite otherwise. The shops are filled with the costliest and most attractive wares, temptingly displayed. Books and pianos are found in very many of the houses. The hotels are comfortable and the eating-houses good, and if you care to read the news, there are four daily papers from which to select. One may walk the streets all day without seeing a revolver conspicuously worn, and the traditional "scalp-lifter" of the border romance, with his long hair, and buckskin jacket girt about his waist, with a belt stuck full of revolvers and knives, is a curiosity seldom seen here. Like all mining towns, the proportion of men in Deadwood as compared with the women and children is very large; but the better class of citizens have their families with them, and are making their homes comfortable and attractive, so that the society of the place, while strangely conglomerate, is, in the main, good and improving; and vice, which was but a short time since bold and unblushing in its effrontery, is fast giving way and retiring to its dens. There are great numbers of Chinamen in the town, and everywhere you may see "Sam Lee's" or "Ah Sin's" signs adorned with curious hieroglyphics, all announcing that washing and ironing are done within, while in the little square windows of Chinatown you may see the round faces and queer coiffures of the Chinese women. Here, too, are odd little shops for the sale of Chinese drugs and provisions, and dark little dens where opium is smoked.

The great gold mines and their mills are some three or four miles from Deadwood. Up one gulch is Central City, where is located the Father De Smet mine and mills, with others only less well known; while up another gulch is Lead City (pronounced Leed), and here is the great Homestake Mine, with its two immense hundred and twenty stamp mills, the largest and most complete in the world. The

population of these towns, taken along with Deadwood, amounts to some seven thousand; and among all these people, gathered together from the four corners of the earth with the common purpose of achieving or retrieving their fortunes, the Church element predominates. The people have been without the ministrations of a Church Clergyman for a year; but they have not abandoned their faith, and wait for better days.

The St. John's Society of Church ladies in Deadwood meets weekly, and has raised nearly two thousand dollars for the purchase of a lot of ground and the erection of a Church upon it. More money is promised, and the work of building is to be begun as soon as possible.

Bishop Hare, in whose Jurisdiction the Black Hills is included, arrived in Deadwood, after eighteen months' absence, on the 18th of June. On two successive Sundays he held Divine Service, morning and evening, in the Main street court-room. The room was well filled at each Service, and the congregation was composed of the best people of the town, who showed by their reverent behavior and hearty responses how glad they were to have once again the dear old Services of the Church. Friday, June 25th, the Bishop publicly baptized an entire family of adults—father, mother, and three children—besides a number of infants. The following Sunday he administered the Holy Communion to about twenty-five people.

Besides Deadwood, the Bishop visited a number of other towns in the Hills, and had Services at Lead City and Central, and at Fort Meade, a ten company post, sixteen miles from Deadwood. There are a number of Church people in all these places, all anxious to have a resident Clergyman among them. The people of Deadwood have already pledged themselves to give a sum nearly sufficient to support one Clergyman, and Central and Lead City will together support another. Then, outside these more important towns there are numbers of smaller settlements and mining camps, offering a magnificent field for Missionary work.

The Romanists, the Congregationalists, and the Methodists are already on the ground, but it is not too late for the Church to assert herself. A few earnest men of good ability could, by the grace of God, do a noble work in this region. Men who are broken down physically will not do, for the work is hard; nor men who are failures at the East, for no

people are more intolerant of mediocrity and stupidity than those among whom they would have to serve; but men strong in mind and body are needed; men active and energetic,

and capable of guiding and directing, are demanded. Are there none such ready and willing to offer themselves?

NORTHERN CALIFORNIA.

EXTRACTS FROM A LETTER FROM THE REV. MR. STOY.

MARYSVILLE, CAL.

I WRITE to speak a word in behalf of our Missionary field of Northern California, and I would premise by saying that there is a wrong impression about California throughout "the States," in consequence of which the aid and sympathy of the general Church are cut off from us, and the result is that the Missionary work of the Church languishes and is further behind than in any other portion of the Union.

The impression is that California is rich and can take care of herself and her Mission field. The truth is that California is poor—*i.e.*, the Church is feeble and few in numbers, and the great bulk of wealth is not in the hands of her children. There is no Diocese where the Clergy struggle harder to accomplish their work, or where they are so poorly supported, as in California. The Missionary District of Northern California *has not one single strong parish in it.* Some are in debt, some are unable to sustain a Clergyman, and in all it is a continual struggle to make both ends meet, besides contributing something each year for Missionary purposes.

St. John's, Marysville, for instance, is one of the best in Northern California. It has a church building and organ, and has no debt of any kind; but it has only about fifty communicants all told, who, for the most part, are quite poor. It has no rectory, and the Clergyman must pay \$20 per month for a house to live in out of his very moderate salary of \$100 per month, and a family of six to support.

Now, in reference to outlying stations—such as Wheatland, Smartsville, Knight's Landing, Colusa, Oroville, Auburn, Chico, Tehama, Red Bluff—some of them large and wealthy towns and county-seats. None of them, except Wheatland and Red Bluff, have church buildings, nor parish organizations, nor resident Pastors. Most of these points mentioned have been visited by the Rev. Mr. Smith or myself. He visits at least five places regularly each month, and I hold Services twice a month (in the evening) at Oro-

ville, the county-seat of the great and rich county of Butte. Now, these places have been visited by different itinerant Clergymen for *fifteen or sixteen years past.* Services have been held, children baptized, Holy Communions administered, confirmations held by Bishop Kip or Bishop Wingfield, but in all that time no churches have been built.

Fifteen years ago I visited and held Services at Oroville from Marysville, just as I am doing now, and yet when I come back I find no church building, nor church organization of any kind, although other Clergymen have been constantly, more or less, visiting that and other places. What is the reason for this remarkable state of things? It is that the Church folk are and were feeble in these places; no help was or is given to Missionaries working in them; no aid has been offered—as in other Dioceses—to help and encourage the people to build chapels and churches; and the people on the ground have had all they could do to sustain the occasional visits of Missionaries. It may be added, also, that aid and encouragement not having been given at the right time, the people in thousands of instances have become discouraged and apathetic, and many have connected themselves with other Christian bodies, or fallen away entirely from all interest in religion. Oregon, to-day, has more churches and parsonages in country and outside places, five to one, than California. Why is this? It is because Oregon has had from the first the most abundant Missionary aid, both in the support of its Missionaries and in the building of its churches and parsonages, and California has not. And why has Oregon had that aid and California not? It cannot be because Oregon has not really been just as rich as California, for in truth it is richer. It is equally rich in all natural resources, while its people, as a whole, are much more permanently settled than in California, and have far more legitimate wealth to the household than Californians. It is because of the very extraordinary impression of the general Church from the beginning—arising out of a very extraordinary

state of things, it is true—that California would, in some way, out of the superabundance of the fabulous wealth proceeding from it, provide without help for the spread and up-building of true religion. The expectation was as singular and unnatural as the result which has come from it, for the Church is today, with the exception of a few favored points, wandering as a mendicant in California, and its true and loving children are the poor and the neglected; while the only religious institutions which are solidly built up, and which are everywhere seen in church buildings and rectories, are those of the Church of Rome.

I come here from my late Mission among

the Mormons in Utah, which I remember with grateful faith and love, as so nobly sustained by the aid and offerings of the general Church, to find here the poor children of the Church wholly neglected and unprovided for. There is a strange indifference and almost heathenish apathy toward religion among the people of California, it is true; but there was and is all the more need of persistent Missionary activity, and of a large liberality to forestall and break through this apathy, by providing early chapels with settled Missionaries, around whom would gradually grow up societies of religious interest and fountains of spiritual life.

Sincerely yours,

W.M. H. STOY.

WORK AMONG THE INDIANS AT HAMPTON INSTITUTE.

LETTER FROM THE REV. MR. GRAVATT.

HAMPTON, VA., June 2d, 1880.

REV. AND DEAR DR. TWING: I gladly accept your invitation to write for THE SPIRIT OF MISSIONS an account of the Indian work at Hampton. As is known to you, this work had its beginning about two years ago in an appeal for the education of seventeen young Indian prisoners of war at St. Augustine, Florida. They came to Hampton Institute, peculiarly adapted to their education from its industrial facilities. Greatly encouraged in the work with them, an effort was made to get more, and the Government placed about fifty Dakota Sioux boys and girls at the school. Altogether there have been ninety-six Indians at the Institute. The present number is sixty-eight—forty-seven boys and twenty-one girls. All of the Floridas who have left—save one, I believe—have remained faithful.

The education of girls is a strong point in this experiment, which differentiates it from the experiments of former years. These boys and girls have come voluntarily, and with the consent of their parents. They realize that they are here for a purpose, and that the eyes of friends at home and here are upon them; hence they have a "laudable ambition" to accomplish that for which they came. Their eagerness to learn and their progress in learning are equally gratifying and surprising.

Just here I cannot do better than quote from an article in the *Boston Advertiser*, which appeared after a large party of Boston people had visited Hampton: "They are most

interesting as pupils. Many of the common notions of Indian characteristics are overturned by the experience here. It has been the common belief that they are lazy, unfeeling, and treacherous. The pupils here, as a rule, it is declared, show none of these characteristics. In work they are slow, but willing. In the school-room, it is the testimony of a teacher at the head of the Indian department, skilful in managing Indian boys, that their aptness will compare favorably with the children in any public school of the same grade. In their training, one-half of each day has been given to class recitation, and the other half to farm-work and mechanics. In the shops are many interesting specimens of their work. There is a one-horse cart complete, of their make; a variety of small and useful articles of blacksmith work; all the wooden tables used in the school are their work; they make all the tin-ware needed by the school; do most of the shoe-mending, and many small jobs in painting and other mechanical work. Under the direction of a carpenter, they have built a carriage-house, weather-boarded and shingled. The farm squad has worked successfully at the cultivation of various crops. The Indian girls have had instruction in household industries, and are now learning to make and mend their own clothes."

I may add that in point of discipline there has been less trouble than with a like number of white children.

But the most interesting and important work in civilizing the Indian is in the hands of the religious instructor. The Indian is

religiously inclined, and has a great reverence for things sacred. His behavior in church is beautiful and exemplary. Our Services with them are deeply interesting; the responses in English are good, and singing hearty. They seem really to "hunger and thirst after righteousness," or the "good way." Let me mention a touching case.

Mah'piyamani, a nephew of Chief Wizi, came here sick. He was a boy of noble impulses and great thoughtfulness. He said in substance to his brother Indians that he had come here to learn how to live right, and he wanted to do so, and to go back and teach his people. He was the first boy to consent to come here, the first to ask for Christian Baptism, and the second to die. His Baptism in the old church was an impressive sermon. During his sickness he seemed to care for nothing but the "Bread of Life." When I would read from his Dakota Bible, and use the prayer for a sick person in Dakota—he could not understand English, and great was the power and comfort of a Liturgy to him—his face would brighten. Ladies would visit him and try to interest him in different things, but without effect. They showed him pictures, but he manifested no interest until he saw one of our Saviour's crucifixion, and instantly his face changed and he began to talk. Shortly before his death he asked his cousin to write home and tell them that he "would die soon, that he would not die *bad* death, that he would die *glad* death, and that they must not be sorry for him." Is not such an end worthy of the ripest Christian? Is not that boy worth saving?

But people ask, Does the Indian show any gratitude when good is done for him? Let the following note, which is a translation from the original Dakota, speak:

"My FRIEND: I want to say something to you. We go to church in Hampton City, to the Rev —. He is a good man; he is our friend; he helps us what we want to learn. We fix a lounge for him to make him glad. The Indian boys that go to his church, and some of the others, put in money to pay for it. I think he will be glad, and I am glad that I put in a dollar and a half."

"I am, H. F. FISHERMAN."
This was genuine self-denial, for it took

their wages for two weeks or more. Is not that gratitude?

Does any one ask, Can the Indian be civilized or Christianized? Let him come to Hampton and see, for here it is no longer regarded as an experiment; it has long since passed that stage. Let him hear President Hayes say on Commencement-day, "It is a settled question." Let him read Governor Long's speech, made on the same occasion, in which he says that the best way to solve a problem is to solve it, and this is what Hampton is doing.

And, further, he who doubts the possibility to civilize or Christianize the Indian doubts the truth and power of CHRIST and of His Word. If the Indian has a soul, and if the Indian cannot be saved by CHRIST, then His work is a failure.

The government pays \$150 for an Indian; the actual expenses are \$220, making a deficit of \$70. This deficit constitutes a scholarship. I append a list of scholarships already taken:

Xienga (The Fox)—Andrew Fox, aged 17 years, Crow Creek, the Rev. E. A. Washburn; Samuel Fourstar, 20 years, Yankton, the Rev. E. A. Washburn; Maggie Goulet, 15 years, Yankton, Mrs. J. J. Astor; Daniel Mandan, 16 years, Yankton, Mrs. J. J. Astor; Isaac Mandan, 14 years, Yankton, Mrs. J. J. Astor; George Stricker, 16 years, Yankton, Mr. W. G. Low; Legido Rencontre, 18 years, Lower Brule, Mr. James M. Brown; Charles Willis, 19 years, Yankton, the Rt. Rev. W. H. Hare; Henry Fisherman, 18 years, Cheyenne River, the Rev. W. W. Williams, D.D., for St. George's Sunday-school; Felix Benoit, 17 years, Yankton, the Rev. Wm. F. Morgan, D.D.; Husansan (Gray Legs)—Edwin Ashley, 19 years, Crow Creek, the Rev. C. T. Olmstead, for Trinity Chapel Sunday-school; Katie Lamont, 16 years, Yankton, Jessie Berne, 15 years, Yankton, Henry Rencontre, 19 years, Lower Brule, Church-women of Connecticut, through J. and S. Ferguson, New York; Charlie Picotte, 15 years, Yankton, Miss Ferguson, \$35, Mrs. Wisner, \$10, Mrs. Weston, \$5, Miss North, \$10, Miss Austin, \$5; Ho-touch (Loud Voice)—Joseph Winnebago, 17 years, Lower Brule, St. John's church, Portsmouth, Va.; (Zith Kanagina)—Frank Yellowbird, 19 years, Yankton, Convocation of Petersburg; Otaga (Strong)—George Bush-otter, Lower Brule, Jacob Heffelfinger, Hampton, Va.

There are some not yet provided for. Who will take them?

Your friend and brother,
J. J. GRAVATT.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, LLOYD W. WELLS, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from July 1st to August 1st, 1880.

FOR DOMESTIC MISSIONS.

ALBANY.

Catskill—St. Luke's Church, Mite Chest.....	\$12 56
Glen Falls—Church of the Messiah, Mite Chest, for work in Colorado.....	5 00
Gouverneur—Trinity Church, Christian Workers.	5 11
Troy—Church of the Ascension S. S.....	25 00
	47 67

CALIFORNIA.

Fresno City—St. James' Church S. S.....	1 20
San Francisco—St. Luke's Church, Mite Chest.	3 00
Santa Barbara—Trinity Church, Mite Chest....	8 98

CENTRAL NEW YORK.

Canastota—St. Andrew's Mission, of which from B. F. H., 19c.; Mite Chest, \$1.67.....	1 86
Watertown—Trinity Church, Mite Chest.....	45 28

CENTRAL PENNSYLVANIA.

Harrisburg—St. Paul's Church.....	3 00
Lancaster—St. James' Church, Mite Chest.....	58 51

COLORADO.

Canon City—Christ Church	2 00
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CONNECTICUT.

East Haddam—St. Stephen's Church, Mite Chest.....	23 00
Fairfield—St. Paul's Church, Mite Chest, of which from S. S., \$8.14.....	25 00

Greenwich—Christ Church, Mite Chest.....	13 00
Hartford—Trinity Church.....	25 00

New Haven—Church of the Ascension, Mite Chest.....	4 18
St. Paul's Church, Mite Chest.....	3 79

Trinity Church, of which from Mite Chest, \$30; A Member, "In Memoriam," quarterly payment of stipend, \$100.....	130 00
Norwalk—St. Paul's Church.....	20 75

Norwich—Christ Church, Mite Chest.....	6 00
Trinity Church, Mite Chest.....	35 00

Plymouth—St. Peter's Church, Mite Chest.....	13 56
Westport—Christ Church.....	15 77

Wilton—St. Matthew's Church.....	3 30
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Woodbury—St. Paul's Church, through Woman's Auxiliary, \$1.45; S. S. Mite Chest, \$15.66.	17 11
"A Friend"	25 00

	360 46
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DELAWARE.

New Castle—Immanuel Church, Mite Chest....	26 84
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DAKOTA.

Mitchell.....	1 80
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EASTON.

Chestertown—Chester Parish, Mite Chest.....	1 60
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FOND DU LAC.

Ahnapee—Grace Church S. S.....	2 22
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GEORGIA.

Augusta—Church of the Good Shepherd	10 00
Savannah—Christ Church, Mite Chest 16,560....	25 00
	35 00

ILLINOIS.

Galena—Grace Church, Mite Chest.....	8 01
Winfield—E. S. D., Mite Chest.....	43 70
	51 71

INDIANA.

Evansville—St. Paul's Church, Mite Chest.....	9 05
Goshen—Mrs. M. M. L.—.....	3 50
Terre Haute—St. Stephen's Church, Mite Chest	7 30
	19 85

IOWA.

Fairfield—St. Peter's Church, Family Mite Chest, 60c.; savings of little Johnnie, who died, 65c.; Parish collections, \$1.50.....	2 75
Waverly—St. Andrew's Church, Mite Chest....	4 13
	6 88

KENTUCKY.

Covington—Trinity Church S. S., Mite Chest....	6 60
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LONG ISLAND.

Brooklyn—Grace Church, additional, of which from L—, Family Mite Chest, \$9.25; two members, quarterly payment of stipend, \$49.50.....	58 75
St. Matthew's Church.....	7 00
Newtown—St. James' Church, Mite Chest.....	11 14
"Cash"	20 00
	96 89

MARYLAND.

Baltimore—St. Paul's Church.....	33 27
Mite Chest, In Memoriam, 3,027.....	6 00
Havre de Grace—Parish Mite Chest 6,140 \$8;	
Mite Chest 6,417, \$2.55.....	10 55
Howard Co.—St. John's Church.....	50 00
Washington—Church of the Incarnation, Mite Chest.....	8 93
	108 75

MASSACHUSETTS.

Brookfield—St. Paul's Church.....	10 10
Dedham—Church of the Good Shepherd, Mite chest	5 21
Dorchester—St. Mary's Church, Mite Chest	8 08
Haverhill—Trinity Church, Mite Chest	2 15
Longwood—Church of our Saviour, Mite Chest.	17 64
Lowell—St. Anne's Church, of which from Mite Chest \$6.31.....	59 10
Marblehead—St. Michael's Church.....	6 50
Newburyport—St. Paul's Church, of which from Mite Chest, \$5.55; "Cheerful Workers".....	23 94
Quincy—Christ Church, of which from Mite Chest, \$21.86.....	37 43
Taunton—St. Thomas'.....	34 18
Van Deusenville—Trinity Church, Mite Chest	4 00
	208 33

ACKNOWLEDGMENTS.

MICHIGAN.		
Ishpeming—Grace Chapel.....	5 25	Upper Providence—St. Paul's Memorial Church, of which from S. S., \$6.67.....
MINNESOTA.		19 96
Leech Lake—Mission.....	5 35	1,508 52
Maniato—St. John's Church.....	45	
Minneapolis—Trinity Church.....	5 82	
MISSOURI.		PITTSBURGH.
Canton—St. Peter's Church.....	11 62	Meadville—Christ Church, Mite Chest.....
Glenwood—St. John's Church.....	2 00	5 80
Jefferson City—Grace Church.....	7 80	
Macon—St. James' Church.....	2 50	
Monroe—St. Jude's Church.....	2 50	
	2 75	
NEW JERSEY.		RHODE ISLAND.
New Brunswick—St. John Evangelist's Church, Mite Chest.....	17 55	Newport—Trinity Church.....
	11 71	Pawtucket—St. Paul's Church, Mite Chest.....
NEW YORK.		Providence—St. Stephen's Church, Mite Chest.....
Irvington—St. Barnabas' Church, of which from Mite Chest, \$6.....	11 40	100 82
New York—Calvary Church, additional, Mite Chest.....	21 99	
Grace Church, additional, Miss L.—, Mite Chest.....	3 00	
Church of the Holy Communion, addition- al, Mite Chest.....	5 00	
Church of the Transfiguration, additional, "A Member".....	500 00	
St. Thomas' Church, additional, Mite Chest (Harlem)—Church of the Holy Trinity, Mite Chest.....	6 50	
St. Andrew's Church, Mite Chest.....	50	
(Manhattanville)—St. Mary's Church.....	3 00	
Mite Chest, "In Memoriam, A. J. C.".....	10 00	
Φ B K, part payment of stipend	3 00	
Miscellaneous.....	150 00	
Poughkeepsie—Christ Church.....	2 00	
Ry—Christ Church.....	1 00	
Sing Sing—St. Paul's Church.....	76 07	
	11 83	
NORTHERN NEW JERSEY.	805 29	
Englewood—Miss C. B. C.....	5 00	WESTERN MICHIGAN.
Hackensack—Christ Church, Mite Chest.....	8 36	
Hamburg—Church of the Good Shepherd, Mite Chest	7 50	
Jersey City—St. John's Church, Mite Chest.....	2 35	
St. Matthew's Church, Mite Chest.....	5 69	
Morristown—St. Peter's Church.....	10 43	
Orange—St. Mark's S. S., Mite Chest.....	92 17	
	131 50	
NORTH CAROLINA.		
Bertie Co.—St. Thomas' Parish, Mite Chest.....	3 89	
Turbo—St. Luke's Church.....	2 50	
	6 39	
NORTHERN TEXAS.		
Dallas—St. Matthew's Cathedral, Mite Chest... .	3 50	
OREGON.		
Oregon City—St. Paul's Church S. S., Mite Chest	4 80	
PENNSYLVANIA.		
Doylesburg—St. Paul's Church, "B.".....	20 00	
Lower Merion—Church of the Redeemer, Mite Chest 2,530.....	43 00	
Philadelphia (Germantown)—St. Luke's Church, (Kensington)—St. Barnabas' Church, Mite Chest.....	135 00	
Oxford Church, Trinity Church, of which from Mite Chest, \$2.....	5 00	
	1,202 00	
Mite Chest, through R. Bowden Shepherd.	73 56	
Rockdale—Calvary Church, two communicants	10 00	
Interest on Investments.....		MISCELLANEOUS.
Proportion General Mission Offerings (for de- tails see page 298).....		77 50
Receipts for the month not credited to Parishes.		205 56
Receipts for the month		
Amount previously acknowledged.....		
Total receipts since September 1st, 1879. \$102,573 54		
CORRECTION.—In the August number, under the head of Central New York, Harpersville, St. Luke's Church, read \$7.35 instead of \$18.60; and Skaneateles, St. James' Church, \$52.61 instead of \$41.36.		

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CENTRAL NEW YORK.

Utica—A. M. P.....

\$1 00

CONNECTICUT.

East Haddam—St. Stephen's Church, A Member.....
Watertown—"Missions".....
 "A Friend".....

5 00
50 00
20 00

MASSACHUSETTS.

Boston—St. Paul's Church, for Mrs. Payne's salary, through Woman's Auxiliary.....
 (*Highlands*)—St. James' Church, for Mrs.

75 00

Payne's salary, through Woman's Auxiliary.....
Dorchester—All Saints' Church, for Mrs. Payne's salary, through Woman's Auxiliary.....

6 00

St. Mary's Church, for Mrs. Morgan's salary, through Woman's Auxiliary.....
Lowell—St. Anne's Church, for Mrs. Payne's

3 70

salary, through Woman's Auxiliary.....
NORTHERN NEW JERSEY.

2 00

Morrisstown—St. Peter's Church.....
Morris

47 86

NORTHERN NEW JERSEY.

45 85

OHIO.

Collamer—St. Paul's Church

1 00

PENNSYLVANIA.

Philadelphia—Oxford Church, Trinity Church. 450 00

RHODE ISLAND.

Newport—Trinity Church..... 60 00

WESTERN MICHIGAN.

Bigs Rapids—St. Andrew's Church..... 1 75*Grand Rapids*—St. Mark's Church..... 14 20

15 95

WESTERN NEW YORK.

Rochester—St. Luke's Church, of which from Woman's Auxiliary, \$41.40..... 61 31

MISCELLANEOUS.

Interest on Gift of the Rev. James Saul, D.D... 105 00

Receipts for the month \$862 97

Amount previously acknowledged..... 8,487 85

Total receipts since September 1st, 1879.. \$9,350 82

DESIGNATED FOR WORK AMONG INDIANS.

CENTRAL NEW YORK.

Watertown—Trinity Church S. S., for scholarship.....
Water

\$15 00

CONNECTICUT.

East Haddam—St. Stephen's Church.....
New Canaan—St. Mark's Church S. S.

5 00

Watertown—"Missions," for Bishop Hare.....
Stamford—St. John's Church, through Fairfield

50 00

Co. Indian Aid.....
 "A Friend".....

17 00

25 00

FOND DU LAC.

Oneida—Hobart Church.....
Oneida

15 00

LONG ISLAND.

College Point—St. Paul's Chapel S. S., for scholarship.....
Little Neck—Zion Church.....

25 00

Newtown—St. James' Church, through Woman's Missionary Association of L. I., for "Minnie Moore" Scholarship.....

40 00

35 0'

MARYLAND.

Baltimore—St. Paul's Church, Indian Aid Society, for "St. Paul's" Scholarship, \$20; "McLane" Scholarship, \$30; Mrs. Draper's salary, \$30....
Frederick City—All Saints' Parish, 5c. collection, through Baltimore Indian Aid.....

90 00

12 75

102 75

NEW YORK.

Newburyport—St. Paul's Church, through Woman's Auxiliary, for "David P. Page" Scholarship..... 60 00*Newton*—Grace Church, through Woman's Auxiliary, for Bishop Hare..... 10 00*Quincy*—Christ Church..... 12 17

202 90

NORTHERN NEW JERSEY.

Morrisstown—St. Peter's Church, for two scholarships..... 120 00

OHIO.

Collamer—St. Paul's Church..... 3 00

PENNSYLVANIA.

Philadelphia—Through Indian Hope Association, of which from Church of the Incarnation, \$12; Church of the Beloved Disciple, \$5; Church of the Atonement, one-half yearly payment on "Ascension" Scholarship, \$30; Church of the Covenant, \$11; Church of the Epiphany, \$10; Church of the Holy Communion, \$8; Church of the Holy Trinity, \$2; Grace Church, \$51; Episcopal Hospital Mission, of which for semi-annual payment of three scholarships, \$30 (\$34); Holy Trinity Memorial Chapel S. S., \$20; Zion Church S. S., \$25; St. Luke's Church, \$6; Calvary Monumental, \$5; St. Timothy's Church, Roxboro', \$4; St. John's Church, Northern Liberties, \$12; St. Peter's Church, Germantown, Easter offering, for a pupil, through Amos Ross, \$10; Mrs. S. G. T. C.—, \$25; St. Peter's Church, Germantown, Miss C.—, toward "Pauline" Scholarship, \$1.....

333 00

Philadelphia (Germantown)—St. Luke's Church, Oxford Church, Trinity Church..... 45 89

Crescentville S. S., for support of a scholar in St. Mary's School, semi-annual payment..... 550 00

30 00

Seir's Grove—M. K. S., for "Truth Teller"..... 3 50

962 39

MASSACHUSETTS.

Andover—Christ Church, through Woman's Auxiliary, for White Earth.....
Boston—Trinity Church, through Woman's Aux-

5 0

iliary.....
Cambridge—Christ Church.....
Dorchester—St. Mary's Church, through Woman's Aux-

1 00

iliary.....
Hyde Park—Christ Church, through Woman's Aux-

27 33

iliary.....
Longwood—Church of our Saviour, through Woman's Auxiliary, for "Longwood" Scholar-

7 00

ship.....
Malden—St. Paul's Church, through Woman's Aux-

60 00

1 15

ACKNOWLEDGMENTS.

PITTSBURGH.			
Pittsburgh—St. Andrew's Church	2 50	St. Mark's Church.....	19 69
SOUTHERN OHIO.			
Cincinnati—Mr. A. B., for restoring buildings destroyed by fire	22 86	Genesee—St. Michael's Church S. S., for "Wm. C. Cole" Scholarship.....	22 67
Zanesville—"Faith," toward support of "Harry" Scholarship.....	30 00	Baraboo—E. W., A. E. W., and S. M. G., through Woman's Auxiliary, toward replenishing Niobrara Store-room	15 00
	52 86		12 00
WESTERN MICHIGAN.			
Big Rapids—St. Andrew's Church.....	98	Receipts for the month	\$1,844 57
Grand Rapids—Mrs. E. H. W., for Indian "Truth Teiler"	2 00	Amount previously acknowledged.....	26,817 82
		Total receipts since September 1st, 1879..	\$28,662 39

SPECIAL CONTRIBUTIONS.

CONNECTICUT.			
Norwich—Young Ladies' Missionary Society of Christ Church, for "Giey" Scholarship, Wolfe Hall, Colorado.....	\$200 00	Greenburgh—Zion Church, Woman's Missionary Association, for a special object.....	30 00
Watertown—"Missions," of which for Bishop Whipple, \$50; Bishop Spalding, \$50.....	100 00	Morristown—St. Peter's Church, for scholarship in Bishop Tuttle's School.....	40 00
	300 00		
LONG ISLAND.			
Little Neck—Zion Church, of which from S. S., \$15.52; for Bishop Clarkson, Sioux Falls, \$50; Bishop Tuttle, \$25; Bishop Niles, \$25. Through Woman's Missionary Association of L. I., for San Marcos Indians, \$11.50; new church at Santa Fe, New Mexico, \$2.....	100 00	Philadelphia—Oxford Church, Trinity Church, of which for Bishop Clarkson, \$20; Bishop Morris, \$20; Bishop Wingfield \$30; Bishop Gillespie, \$30.....	100 00
	13 50		
MASSACHUSETTS.			
Andover—Mrs. R. H. H., Christ Church, for books for "Robert Storer" Scholarship	2 00	Delaware—St. Peter's Church S. S., for Bishop Whipple, at his discretion.....	14 00
Charlestown—St. John's Church, "A Family Mite Chest," for Church at White Earth....	24 15		
Branch Woman's Auxiliary, for Church at White Earth, Minn.....	5 00		
	31 15		
MICHIGAN.			
Detroit—Two children and their aunt, for S. S. papers.....	5 00	Petersburgh—Grace Church, a lady, for Church at White Earth.....	2 00
MINNESOTA.			
Minneapolis—Trinity Church, for Bishop Tuttle	3 18	Geneva—Trinity Church, for Bishop Tuttle....	5 00

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$24,148.45	\$102,573 54
Designated for Work among Colored People, of which from Legacies, \$1,333.33.	9,350 82
Designated for Work among Indians, of which from Legacies, \$666.67.	28,662 39
Special Contributions,	19,512 89
	\$160,099 64

APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians and Work among the Colored People of the South,	\$154,000 00
Receipts for eleven months, exclusive of Specials,	140,586 75
Balance required from August 1st, 1880, to September 1st, 1880,	\$13,413 25

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,
" H. Dyer, D.D.,
" Charles H. Hall, D.D.,
" John A. Paddock, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" Wm. R. Huntington, D.D.

Mr. F. S. Winston,
" Lemuel Coffin,
" Charles R. Marvin,
" Benjamin Stark,
" Cornelius Vanderbilt,
" James M. Brown,
" R. Fulton Cutting,
" Howard Potter.

Rev. JOSHUA KIMBER, *Secretary,*
23 Bible House, New York.

JAMES M. BROWN, *Treasurer,*
23 Bible House, New York.

Rev. SAMUEL D. DENISON, D.D., *Honorary Secretary.*

Form of a Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For Work in Africa, or China, etc., etc.*

SEPTEMBER, 1880.

THE PRESENT NEEDS.

We group together some of the more pressing wants in the Foreign Field as indicated in various recent letters, some of which have been published. We are encouraged to make such a synopsis because of the manifest interest of many persons in the Church touching the details of the work abroad. The results of this growing interest are shown month by month in our table of acknowledgments.

We make the natural division of "workers" and "appliances":

WORKERS NEEDED.

CHINA.—A thoroughly scientific man for the head-mastership of St. John's College, Shanghai (see Bishop Schereschewsky's letters in the July number and in this number). No such person has offered as yet. Provision also for the support of such an one would be most acceptable.

Bishop Schereschewsky is writing of his desire for several single women, who shall have had previous training as Deaconesses or Sisters, to labor in the schools,

hospitals, and among the Chinese women. The plans for this are not yet matured. We simply mention the project, therefore, in passing.

We need immediately for Wuchang Station a properly qualified young Clergyman to go to the aid of the Rev. Mr. Sayres and his native Deacon. Two appointments have already been made for this position, but both gentlemen, for family reasons, eventually saw fit to withdraw. There are, at present, four Clergymen applying for positions abroad; but neither of them are looking in this direction. The necessary means are in hand for the outfit, travelling expenses, and salary for a time.

JAPAN.—A loud call comes from Osaka for one or two single women to help Miss Eddy in her school, and to take her place when she comes to the United States for a vacation, as she must before very long. Two ladies are applying for appointment to this Mission, but the present schedule makes no provision for their support, etc.

APPLIANCES NEEDED.

AFRICA.—By recent letters we are advised of the necessity for the building of a dormitory and dining-room for the eighty-three scholars in the schools at Cape Mount, in addition to the houses already erected for their accommodation by Bishop Penick. Unfortunately, no further particulars or estimates of cost were given.

CHINA.—At the new foundation of St. John's College, Shanghai, a proper chapel is wanted, to cost \$6,000.

At the same place, for the medical department under Dr. Boone, there will be needed forthwith a building for a clinical hospital and lecture-room, and a separate building for the residence of the professor. The separate residence is considered very necessary, owing to the climate. It is proposed to keep the (say) thirty beds filled with selected patients from our general hospital in Shanghai. The cost of the two buildings is estimated at \$5,000.

A chapel at Wuchang (an almost absolute necessity) for the constantly increasing native congregation, already overcrowded in the cheap temporary structure, to cost from \$3,000 to \$5,000.

JAPAN.—Two boys' school-houses, one at Osaka and one at Tokio, to cost together \$4,500 (see the Rev. Mr. Tyng's letters, published in May number).

One girls' school-house at Tokio, to cost \$2,000.

A hospital building at Osaka (see Bishop Williams' and Dr. Laning's letters in August number), to cost \$4,200. The Rev. Mr. Tyng, under date of June 15th, states that there is but one suitable lot to be had, and therefore it is most desirable that the

treasurer in Japan should have this year *at least* \$1,000 of this amount, that the land may be secured.

Two chapels in Tokio (one for the Rev. Mr. Cooper), to cost say \$2,000 each, \$4,000.

Two cabinet organs for Osaka (see the Rev. Mr. Tyng's letter in June number), one for the boys' school and one for the girls' school.

As long as this list is it only deals, as we have said, with the most pressing necessities. More Clergymen and other workers could well be appointed for all our heathen fields; for, notwithstanding recent appointments, the needs are but very inadequately met.

After speaking of the demand for men and appliances to put the work at St. John's College upon a thoroughly efficient basis, the Rev. Mr. Bates wrote, in a letter that has been too long withheld from print:

This I know is costly. At home great help has been afforded to educational institutions through donations from wealthy men, by which lasting memorials of their names have been reared. Bishop Schereschewsky wishes it to be known that he would be glad to have St. John's possess similar memorials. Is there not some one who will build for us a college chapel? It would only require \$6,000 to erect a beautiful structure; or a library building, which would here only cost \$1,500; or a sum with which to begin a library; or an alcove of books, which would be most welcome, and need not be Chinese; or a telescope; or, in fact, anything which would help toward the establishment of the college upon a sure basis.

There is no doubt that there are wealthy Churchmen who could meet any one of these needs without feeling poorer for so doing. Is it, then, too much to hope that some good Christians, influenced by beneficent motives, may be induced to send us the help we need?

AN IMPORTANT PART OF THE MISSIONARY PHYSICIAN'S WORK.

THE medical philosophy of the present time includes public and private sanitation, or preventive hygiene, and therapeutics, or the administration of

curative remedies; and the former is more important than the latter if the adage is true—"an ounce of prevention is better than a pound of cure."

Yet it is only in the present age that public and private sanitation has been systematically studied, and so perfected as to assume the dignity of a science. Physicians almost universally have been "medical men," or prescribers of medicine, for the cure of disease, and not hygienists, or instructors of the people in the conditions and laws of health. They have studied diseases and drugs, and not the art of keeping well, and rendering medicine less necessary.

In our own day, however, many eminent physicians are well versed in sanitary science as well as in therapeutics, and most of the works of the various branches of this science which are appearing are written by members of the medical faculty.

It is very strange that it should ever have been otherwise, especially in lands where the Bible has been circulated; for when God gave laws to the nation of which He was King in a very special sense, and evinced in a remarkable manner that He cared for the bodily welfare as well as for the soul's interests of His peculiar people, the laws pertaining to health were framed more toward prevention and avoidance than remedy—they were oftener hygienic or prophylactic than therapeutic; and the minuteness with which the subject is handled in the Pentateuch, the strictness with which the rules—especially concerning public hygiene—are enforced, and the strong language in which they are couched, show the supreme importance of preventive measures in the estimation of the Divine Law-giver and the Creator of the human frame.

The sanitary code of the Bible is said by some distinguished hygienists to be in advance of the sanitary science of the most advanced Christian nations, while it is in marked contrast to other ancient health codes, and to the teachings and practices of the non-Christian nations of our own day.

When Egypt was the instructress of the world, and the source of erudition and philosophic inspiration, an "Hemetic code" was published, in which was collected the knowledge possessed by the most learned Egyptians. Of its forty-two volumes, six relate to medicine, and, as in the case of most medical works since, symptomatology and therapeutics are alone dwelt upon, the subject of hygiene being conspicuously absent. But in this Egyptian health code, as in those of all other heathen nations, ancient and modern, the administration of curative medicines was mingled with necromancy, astrology, and other superstitions.

Turn we now to India, also distinguished for her "philosophies" and "codes," and see what a fearful picture an American Missionary physician draws of the results of the utter neglect of sanitary measures, and the dense ignorance of the people on these subjects:

After the rains, intermittent and remittent fevers. This is scarcely surprising, since all the necessary conditions are present. The ground is saturated with malaria, the air filled with poisonous emanations, the water foul, lanes and alleys indescribably noisome, the interiors of houses damp and mouldy, vegetation rank. In Pertabgarh 90 per cent. and in Gonda 75 per cent. of the natives are down with fever. Agra and Meerut are no better off, and in the Aligarh district *twenty thousand* have died in one month of malarial fever.

Probably the chief causes of sickness in all towns and villages of India are found within the walls which enclose the yards and houses. These houses have no chimneys or windows, or means of ventilation, and are sometimes so dark as to require a lamp by day. In some parts of India the entire court-yard is covered, so that foul exhalations are prevented from escaping. The domestic animals are kept in the court-yard, thus insuring a rapid pollution of the subsoil. The well or tank is usually in the yard, and is constantly polluted by the infiltration of liquid filth and by foul surface drainage. The whole enclosure is fouled, and the air and water are absolutely poisonous. The

poorer classes live in little mud huts, with no enclosed spaces. They usually sleep outdoors on the ground until the beginning of the cold season, and, *of course*, contract malarial fever. Some have little, low, rude bedsteads, which they bring out at night and place over a gutter or a garbage heap, if possible, and they lie and sleep as comfortably as though they were in a garden of spices. Why they should select a dirty spot for their beds is to me incomprehensible, unless it may possibly be cooler than any other. Natives have not the faintest idea of sanitation; in fact, all their prejudices are opposed to hygienic measures. When burning with fever they will wind a thick blanket or a heavy bed-quilt round and round their heads and faces, leaving no opening for fresh air, but with their feet and legs bare and exposed. When already reduced by fever, they will sometimes apply as many as *seventy-five* leeches at a time, in order to reduce themselves further. During the cold winter nights they will pile up dried sticks, leaves, and grass in the middle of the floor, shut the door tight, set fire to the heap, lie down flat on the floor, and sleep all night, breathing

the same air over and over. The smoke and stench are better imagined than described. Remember, there are no chimneys or windows.

This fearful description is true also in all essential points of China and other heathen nations, and it presents painful evidence of the sufferings of the people, the peril to the health and lives of the Missionaries, and the added difficulty of their work.

Surely it is of the highest importance that sanitary as well as Gospel truth be made known to people who live under such noisome conditions and with such pestilential surroundings; and the practice of our own and other Missionary physicians of giving to the visitors to the hospitals and others printed directions as to the avoidance of disease and the proper mode of living, and the endeavor to create a public sentiment in behalf of sanitary measures, is not the least important part of their humane and Christian work.

AFRICA.

LETTER FROM THE REV. CURTIS GRUBB, JR.

CAPE MOUNT, LIBERIA,

May 13th, 1880.

WE are at Cape Mount again, after an absence of about six weeks. Capt. Davis, master of the steamship "Nubia," on which we took passage from Cape Palmas to Monrovia, was kind enough to bring us on to Cape Mount and land us here. I think the health of both myself and wife is really improved. It is the general impression that if one can live here twelve or eighteen months he is pretty certain to stand it for a longer time. This, we hope, will be the case with us, and that we will be permitted to serve the LORD a little longer in this work, which is becoming more interesting every day.

While we were away Mr. McNabb had two attacks of fever. The first was quite severe; the second was milder. We truly hope that he and Miss Thomas may be spared the pain and great inconvenience their predecessors in the Mission have suffered with it. Mr. Schmidt seems quite acclimated, and is getting on nicely with his work.

While we were away the day-scholars had to be dropped from the school, and we have

not yet fully determined to take them back, for fear of making our work too burdensome. We are sorry not to be able to, for they are sadly in need of instruction; and if any arrangements can be made by which they may come back, we will take them again.

Mr. Fair will write you about our trip up the Cavalla River to Bohlen Station while we were at Cape Palmas, so I will not trouble you with a description of it. I would only say that I enjoyed it and felt benefited by it, notwithstanding I got several thorough wettings, and had to rough it generally. I felt it a great privilege to stand on the spot where our beloved Payne, Hoffman, and Auer had lived, loved, prayed, and labored, where they planted the standard of the Cross back on those mountains seventy miles from the coast; may God of His great mercy send others to stand in their places. Mr. Fair and I could not help saying that, if it was the LORD's will that we should go there, we would gladly obey the summons to the front.

FROM LETTER OF THE REV. JOHN M'NABB.
CAPE MOUNT, LIBERIA,

May 18th, 1880.

Mr. and Mrs. Grubb returned after an

absence of six weeks down the coast, both somewhat improved; yet within the past week Mr. Grubb has again been down with the fever. I myself have had it three times recently. It is a terribly enervating thing; one finds himself after he has had an attack not nearly equal to so much work, either physical or mental, as previously.

I can truly say for myself I am not sorry that I have had the fever, nor that I am in this land where I must expect to have it often, and to suffer. I find this: that I am willing, yes, that there is a joy in being sick, and suffering for the MASTER; and then the promise, "If we suffer, we shall also reign with Him," which is so comforting. So satisfied am I with and in my work that, if I know myself, I would not exchange it for any field at home, even the most congenial. Wherefore? Because I am satisfied that I can say in truth, I know it is the work and field in which God would have me spend and be spent for Him.

I have baptized three of our boys. We have eighty-three children, seventy boys and thirteen girls. We need a dormitory for them very much; also a dining-room.

Miss Thomas, since she came, has proved herself a very efficient Missionary. Within the last few days she has been sick with the fever. The African fever is the only exception to be taken to the climate of Cape Mount, which otherwise would be one of the most delightful on earth.

I have engaged an assistant teacher, a young colored woman named Sarah Johnson, lately come from Sierra Leone, where, in the English Mission, she was educated. This will lighten the labor upon us considerably, and between her and Miss Hogan the school can be continued regularly without regard to our health.

In concluding, Mr. McNabb prefers a request for a clothes-washer of the most approved pattern and a sewing-machine of the best make. Touching the latter, he says two or three of the ladies can use it to great advantage, as the girls could also be taught to do. It has occurred to us that some reader may wish to contribute these machines, as several have already been contributed for the other end of the Jurisdiction in time past.

PROTESTANT EPISCOPAL MISSION AT
CAPE MOUNT, AND THE VEY TRIBE.
We find the following editorial in

the August number of *The African Repository*:

The establishment in the Cape Mount country of a Mission of the Protestant Episcopal Church in the United States by Bishop Penick is an important event in the history of West African Missions. It was a long-cherished desire of the late Bishop Payne—whose residence of thirty years and varied labors on the coast entitled his opinions and wishes to great weight in the Christian Church—to see a vigorous Mission established at Cape Mount; and it should give sincere satisfaction to all interested in the Christianization of Africa to know that such a Mission has been now opened under the supervision of one of the choice men of the Episcopal Church—a young man of talents, energy, and earnest Christian spirit.

The Veys, among whom this Mission is established, are, in many respects, the most interesting tribe on the African Coast. They are distinguished as the only tribe on the continent of Africa which has invented an alphabet. In our early school-days it used to be supposed that all the alphabets of the world sprang from one source—the Phoenician. We now know that the Perso-Assyrian cuneiform alphabet is quite independent, as also the Sanscrit alphabet, whatever its original form; while the Tamil, Burmese, and Siamese have also an aspect wholly primitive. To these must be added the Vey.

A German of the name of Koelle, a Missionary of the English Church Missionary Society, who spent five years at Sierra Leone and the neighboring coast, mastered the Vey language sufficiently to write a small grammar of it. He also prepared several tracts in the Vey language and character, which were printed by the Society in London. A specimen of this character, which is syllabic, may be seen in Wilson's "Western Africa." Professor Blyden found that the most ordinary Vey man could readily read Koelle's tracts. Correspondence is now held in this language throughout the Vey country. In their ability to hold epistolary communication in their own language, written in letters of their own invention, this tribe forms an interesting exception to the tribes on the African continent, and, indeed, they belong to the very few exceptions among all the tribes of mankind.

We are so deeply interested in this philological fact that we venture to express the hope that Bishop Penick and his successors will

encourage the development of this indigenous literature. It was never for one moment supposed that so important an invention as that of an alphabet could ever come from any of the so-called savage tribes of Africa. If the originality of this people is not weakened, but encouraged and assisted by a process of foreign culture, we may yet see great things from them. If, without extraneous aid, they discovered their present ingenious and useful method of writing their own language, they will be sure in time to improve that language by sensible accretions and assimilations, if unconstrained cultivation allows the development of natural and normal results.

A NEW ENTERPRISE.

Messrs. Fowler & Crampton, of this city, inform us that it is their purpose to dispatch from New York to Liberia, during the month of October, a large barque, fitted up for passengers. They suppose they will not have room for very much freight other than their own; but an effort will be made to ship by this vessel any small packages intended to reach the Mission for Christmas that may be received by us in season.

We have seen it stated in print that the same firm hope before long to put a steamer upon that line. This will be a long step in advance.

CHINA.

ANNOUNCEMENT.

THE Secretary is very glad to be able to announce to the friends of Medical Missions the fact that the fund for building the new wards for the hospital in Wuchang as a memorial to the late Mrs. Bunn has been completed, and the amount received to the 1st of June, which was \$2,728.83, sent forward to the treasurer in China. In the same connection, Dr. Bunn, at whose instance this fund was raised, has been asked to forward to China specific directions as to the expenditure of the same. It is manifest that further contributions for this purpose are not required; but whatever amounts may come to hand before the public are informed of the fact will be used toward the furnishing of the building, to which purpose any excess of the previous amount will be devoted.

In his public addresses Dr. Bunn in many places solicited annual pledges for the support of free beds. We take this opportunity also to say that fully as many pledges of this kind have been received as are necessary. The success that has attended these special efforts we would suggest to all who have been interested as a proper cause for thanksgiving. For further information as to the amount of material assistance that may be rendered by this hospital work in heathen lands, we refer to the second editorial in this number.

THE GREAT NEED AT ST. JOHN'S COLLEGE.

The following letter was addressed to the Secretary for Foreign Missions. A commu-

nication of similar purport appeared in THE SPIRIT OF MISSIONS for July. As yet no personal responses have been received. There is little doubt but that the Board of Managers would make every effort to appoint a person, thoroughly qualified, who should offer for this position. This is a direct call to some one whose education has fitted him for the post:

ST. JOHN'S COLLEGE, SHANGHAI,
May 24th, 1880.

In reference to the general work throughout China, it is my conviction that, since Missions have been established, there has never been so favorable a time for Missionary effort as the present.

I trust that what I have previously written will be borne in mind, regarding the necessity for a thoroughly-trained man to be placed at the head of St. John's College. Can you obtain for me such a man? If you can you will be doing the College an invaluable service. I must state very frankly that unless there is such a man forthcoming—that is to say, one who is a scientist, and who has received a training that would fit him to be at the head of the institution here—neither I nor others can expect that the College will do what we hope most earnestly it may and can do. I do not think that I can say this too often, and trust that you will not permit me to urge this matter in vain upon your attention.

S. I. J. SCHERESCHEWSKY.

LETTER FROM THE REV. W. J. BOONE.

ST. JOHN'S, SHANGHAI, May 25th, 1880.
To-day has been a red-letter day with us

here. The Bishop held his Trinity Ordination on this week-day so as not to interfere with our local congregations. The weather, bright and cool, has been perfect, and as many as we could invite came, having no church, as yet, to which we might welcome even all converts with their friends. The Church of Our Saviour, Hongkew, is undergoing repairs, and is but little larger than our college chapel (a room, to which is added a chancel, in the college), while Christ Church, in the city, is so badly located and the city folk so insulting and unfriendly when we go in company to any marked Service that our converts shrink from going there. So the 200 who came filled to overflowing our space and blocked the doors and windows, and the foreign ladies had to take possession of the large vestry-room. The Bishop had, after the ordination, eleven Clergymen with him, Canon Scott, Bishop-elect of Peking, being the only one not connected with our Mission work. The Rev. Hoong Neok Woo, of Kong Wan, was advanced to the Priesthood, in view of his earnest work as a Deacon since 1874. Mr. Yung Tsz Yang, of Wuchang, Mr. Sung Lu Chun and Mr. Zu Sung Yen, of Shanghai, were ordained Deacons. Mr. Yang has been our faithful Catechist for some seven years, while Mr. Chun has been helping Mr. Thomson in the late Deacon Ting's place. Mr. Yen is a younger brother of our professor, and has studied under Dr. Nelson and helped him at Kong Wan. The two latter are to enter upon duty at the outer points of our station work. Mr. Yang returns to help Mr. Sayres in the work growing so on his hands at Wuchang. The Catechist was forced to do practically a Deacon's work, and it seemed every way better to give him the benefit of the provisions for a restricted Diaconate. The long Services were attentively engaged in, and the elder Mr. Yen gave us a very admirable sermon, delivered with a force and evident sincerity that ought to have impressed his fellow-countrymen and brother Christians. We trust that it may not be very long before we have another ordination, but that before that we may rejoice in a church in which to hold the Service.

We are all quite well.

FROM LETTERS OF THE REV. WILLIAM S.
SAYRES.

WUCHANG, May 1st, 1880.

This evening a well-dressed man, accompanied by a servant, appeared at my study

door. Of course I invited him in, asked him to be seated, inquired his "valuable name," etc., after which he announced the object of his visit, which was to induce me to accompany him to the house of his friend, a mandarin of some considerable position (of the fifth rank), to treat his wife, who was extremely ill. I explained that I was not a physician, and knew nothing of such matters, but that Chi (the medical student, who happened to be in the room with me at the time) was. Whereupon he began to lay the case before him, and entreated him (Chi) to go with him to the house of his friend. At first Chi refused, saying that he would go early in the morning. But the man was so pressing that I told Chi he had better go. So they went off in chairs together, and outside of the city (the gates of which are always closed and sealed at night, so that this man's influence must have been considerable to have effected their opening). They went some three miles. Chi said he found the woman in a very weak state; her pulse very high; she had eaten no food; her babe was about two weeks old. He came back and sent some medicine. That was about half an hour ago. I hope and pray the woman will recover. It is an event of considerable importance to have an official come into the city at night and beg us to come out and attend his wife. If the case goes well, our influence is so much widened for good; if ill, it goes the other way, I fear. It is a great risk to run. Oh, it is *so* important to have a physician here from home! Every day I realize it more than the day before. Is it not possible to send some one very quickly? Dr. Bunn would be worth his weight in gold. But I can only pray and trust that God will order all things well.

The hospital work goes on nicely for the month of April, just ended. The number of new patients was 376; the average number of old patients, returning for treatment, was about 18 daily. Of the total number of 376 new patients for the month, 60 were women. This is a step in advance, for, you know, formerly the women would not come to be treated by our native students.

To-day is St. Philip and St. James. I was made very happy by several occurrences; one of them was the large number who attended and partook of the Holy Communion—viz., twenty-nine; nineteen of them being men, the rest women. Another circumstance was the application of two men for Baptism. One

of the men resides in the city, is about forty years old, a sober, respectable-looking business man, who had heard the preaching in our street chapel about two weeks ago; the other man was some sixty-five years old, from a town some eighty miles distant. To both of them I gave some books to read, and told them that I could not baptize them very soon, that they must wait some months until I was sure of their fitness and earnestness; meanwhile they must study the books and ask help of God.

The work has grown steadily here; contrast the report for the year ending June 30th, 1872, when the Baptisms were twelve and the communicants seven, with the present year, not yet finished, in which the Baptisms have been forty-nine, with several candidates in waiting, and the usual number of weekly communicants between thirty and forty. These figures show that God is surely with us. What the future will be of course is hidden from us; but if it is true, as we all know and believe, that China shall be gathered into the Church, then this is the beginning of a mighty work, a centre of Church activity. May God hasten the time.

MAY 13th.

One of the men recently baptized, whom I brought from Shanghai as washerman and generally useful man, some fifty-five years of age, gives unequivocal signs of the new life. Every Sunday he asks my permission to leave the premises, and then goes about the city, to the temples, tea-houses, and places of public resort, distributing tracts, which, by the way, he bought with his own small wages, sending to Shanghai for them. He makes the tracts answer as pretexts for doing a sort of evangelistic work.

I hope it is an effective work. When he comes back toward evening he says not a word about his doings unless I ask him; he evidently does not do it for the sake of my approval, but from a higher motive. Then, next day, he goes about his work in a sober, matter-of-fact way, and stays at it till the next Sunday.

This is one of the evidences of the work of the HOLY SPIRIT among the people here. It is so blessed to be able to see the miracles that the HOLY GHOST is working every day, in changing the hearts of these people, making a new light to shine in their faces, and high aims, holy works, and the fruits of the SPIRIT to be manifest in the lives of these men, who

a short time ago were idol worshippers, or worse. It would convince the most sceptical, I am sure, of the truth of religion if they could be here and see these people, could watch the change coming over them and the new life breaking forth in them, and then compare them with heathen still outside.

Only the other day a man newly baptized came to me to express his joy and his thankfulness. His face was so happy that the tears were in his eyes, and his voice trembled while he told me, as he pointed to his heart, that "the HOLY SPIRIT is true," "the HOLY SPIRIT is true." "It is all true."

I felt very, very full of joy, and rejoiced with him over the pearl of great price he had found. The angels in heaven also rejoiced over this one sinner that repented.

To-day we learned that the mandarin's wife, who was so dangerously ill, and whom I mentioned above, had entirely recovered. This is more than I dared expect. Her husband is very much delighted over the recovery. I cannot help thinking that a great deal of good will come out of it.

The following is from a private letter from Mr. Sayres to a friend, which we are permitted to copy. We very earnestly commend to all Christians Mr. Sayres' suggestion as to united prayer at noon-day for the successful on-going of the Missionary work. This is not new; it is only renewedly named. For fully ten years noon-day prayer for Missions has been offered at the Mission Rooms, and, it is believed, by many Christians also who know of these services, or are acting under a similar suggestion made in THE SPIRIT OF MISSIONS some years ago:

"MAY 20th.

"Before long I hope to have the first instalment of Deacons back from St. John's College, and then, after that, every year will add at least one to the number, I am sure, and probably more.

"There is every prospect that this Mission will become a strong centre, with its schools and hospitals and other institutions. I see the beginning of a wonderful work. I am not unreasonable in believing that in a few years we may have thousands of communicants.

"Every day we are praying for this. I never saw a more earnest set of boys than are the thirty in the Boone School, or more ear-

nest Christians than some of our men; and they are praying that God will move the hearts of the Wuchang people and bring many thousands into the Church. Every day, at Morning and Evening Service, they have this in mind; and every noon, when the bell rings, I believe the most of them, if not all, pray the same prayer in their hearts. Now, what will God not grant to thirty or fifty persons praying continually to Him? Why, at every Communion we have between thirty and forty participants; and it is only six years ago that there were but seven communicants. Besides, most of the boys in the school are looking forward to the Holy Ministry. I am sure the HOLY SPIRIT is working among us. I tell the boys, and all the rest, that God has promised that China shall be converted to Him, and that one thing we can do, and that is most important: strive to grow holy ourselves, that we, being holy, will be examples to others, and God will hear our earnest prayers for the conversion of Wuchang.

"The instances in India of thousands converted are nothing to what we may expect here. It is all in God's hands and His own good time.

"What I would like to get before the Church at home is my desire that every one will pray for the China Mission. I have thought that some system might be adopted by which a definite time might be set apart for a short prayer for Missions, say at 12 o'clock noon. One need not stop his work; a heart-prayer is all that is needed. I am convinced that it is one great thing that we need for our success—the Church's continual and earnest prayers. The money is even second to that and included in it, and personal devotion of life and talent as well. Prayer would make the Church at home stronger, and that, too, would help us, for the Church strong in one place is the Church stronger in every other place. Could not the various branches of the Woman's Auxiliary inculcate this duty on all their members?"

JAPAN.

FROM LETTER OF THE REV. T. S. TYNG.

OSAKA, May 31st, 1880.

We had the great pleasure yesterday of welcoming an addition to our little church here—four men whom Mr. Morris baptized at the afternoon Service. Three of them are heads of families; I am not sure as to the fourth. They are all connected in some way with Dr. Laning's work. One is his Japanese teacher, another his assistant in the dispensary. The remaining two are physicians, who have a small private medical school in the city. One of them was formerly the Doctor's assistant, and the other in the Bible class of doctors which he taught last year.

This, with two of Miss Eddy's scholars who were baptized a little while ago, makes an addition of six to our numbers recently. There are, besides, several candidates, some of whom will probably be baptized soon. These additions were much needed. In the year and a half that I have been here we have lost four of our little number; one, I am sorry to say, by excommunication, one by death, one by removal, and one by the army conscription. These are not, of course, to be looked upon as lost to the Church, with the exception, perhaps, of the first-named. The two who have gone to other parts of the country will be, we may hope, "lights in the

world" where they have gone. But we have seriously felt the diminution in our numbers here, where we have so very few to be like the leaven in the midst of this great mass of heathenism. Still, we must always expect these losses. The people in the cities seem to me to be as much given to moving as in America. There have been quite a number of persons baptized in the eight years of this Mission in Osaka. Three-fourths of these, I should think, are now scattered all through the empire, most of them beyond our reach and knowledge.

ST. TIMOTHY'S SCHOOL.

The school is going on very much as before. We have nominally about forty-five scholars, really some thirty-five. We are so near the end of the term that we can hardly expect any accessions until the fall. Then I have great hopes that we shall do well, but we shall see.

DESIRED HOSPITAL.

There is a very fine lot here which I have thought of as a good one for the school, if we should build on the Foreign Concession. It would be so exceedingly good for a hospital, however, that I should hardly like to take it for the school, if there seemed a reasonable prospect that we should be able to buy it for the other purpose.

You will receive by this mail, I suppose, the hospital estimates. The lot faces the river, only a street intervening on two sides. The third side is also on a street, and the fourth adjoins the Girls' School. The estimate sent in is for the central building, one wing, and the servants' quarters and kitchen, leaving the remaining three wings and the chapel to be provided for in the future. I hope most earnestly that some means may be found to provide the money for this. It would be emphatically a good work. There are a good many hospitals in the city under native management, none of them quite what they ought to be. Even the best of them, the Osaka City Hospital, is deficient in giving only about 500 or 600 cubic feet of air-space to each patient, or about half the minimum amount allowed

by the best authorities, and in providing no system of heating the wards except by charcoal braziers. A well-arranged and well-managed hospital, therefore, would be exceedingly valuable as a model to the Japanese, as well as a very much needed help in our Mission work. Of course, it can be only on a small scale to begin with. Our estimate allows only for a cheap style of building, except where it seems absolutely necessary to put in more expensive work, as, for example, in the plastering of the interior walls. If anybody, with ability to do so, felt inclined to support us in it, we could, of course, with more money, put up much better buildings. We have calculated now upon the ordinary style of Japanese building, *i. e.*, a timber framework, with plaster walls and tile roof.

MEXICO.

We find in *The Record* a statement of the history of the work of the Church in Mexico, for the information of English Churchmen, which is supplemented as follows:

"The importance of this earnest Scriptural Church raised up among the Spanish-speaking people can scarcely be overestimated. The Romish Church has no official connection with the Government of Mexico. The undersigned have agreed to form the nucleus of a committee in aid of the work of the Mexican Episcopal Church, and they confidently recommend the Mexican movement as thoroughly sound and Scriptural, and deserving the warm support of all Protestant and Evangelical Christians.

"J. C. Ryle, Bishop of Liverpool; H. Wright, Prebendary of St. Paul's Cathedral, and Secretary of Church Missionary Society; J. A. Faithfull, Vicar of Holy Trinity, Leicester; Frank A. Bevan, Treasurer."

A meeting in behalf of the Mexican Branch of the Church was held in Hope Hall, Liverpool, June 8th, 1880.

"Dr. Taylor, Mr. Lefray, and a number of the Clergy came in with Bishop Riley, who held the undivided attention of the people for an hour and a half. He gave a full history of the rise, progress, persecutions, triumphs, merits, and needs of the Martyr Church in Mexico, in language beautiful and concise, and with an earnestness unparalleled. The sympathies of the crowd were expressed by the most enthusiastic demonstrations. Dr. Taylor fol-

lowed in a whole-souled appeal to the people's generosity, and said some kind words about the daughter Church of old England in America.

"Mr. Lefray closed with the most happy address, thanking the Bishop for proving to the people of Liverpool that popery was now what it ever had been, false, cruel, persecuting, and altogether to be abhorred, and, after warm expressions of sympathy with Mexico, urged the people to come up to its help."

TRANSLATION FROM LETTER OF THE REV.
TOMAS VALDESPINO, BISHOP-ELECT OF
THE VALLEY OF MEXICO, TO THE
CORRESPONDING SECRETARY.
Contributed by the "Mexican League."
MR. VALDESPINO'S HEALTH.

MEXICO, May 6th, 1880.
Almost the entire months of February and March I passed in constant suffering. For seven or eight days I was confined to my couch, and when wearied I rose only to sit without movement; for the slightest effort which I made to walk, or the least current of air, was the cause of a terrible attack of coughing, which left me entirely exhausted, and feeling as if my poor body was dead. Not until I inhaled oxygen through the proper apparatus, and applied very powerful counter-irritants, which almost cauterized my breast and throat, did I receive any relief. Now, by the will of God and the constant efforts of my physician, I have entered upon a period of tolerable re-establishment. I am still suffering somewhat from pain in the throat and hoarseness, but I have

so much strength in my chest for respiration that I can ascend rapidly high staircases with scarcely any fatigue.

MRS. VALDESPINO AND CHILDREN.

Mrs. Valdespino is well, much occupied with her two children and with the youths in the seminary, for whom she cares with the tenderness of a mother. She begs to salute you affectionately, and asks that you will pray much for those two bits of her own heart, Tommy and Alfred. Tommy speaks almost as much English as Spanish. Alfred only smiles as yet, but many persons prefer to talk with him, because, as they say, he speaks the idiom of tenderness and love with more expression than Tommy. I think I must reserve my opinion.

And now I must tell you about the Church.

BISHOP RILEY'S DIOCESE.

The Diocese of Señor Bishop Riley increases and is strengthened notably. The number of congregations is from 18 to 20. These are cared for at present by Señor Betancourt, assisted constantly by four Missionaries: Higinio Lozada, in Tetelco and Cocotitlán; Lopez, in Thalmanaleo, Allapango, Amacameña de Juarez, and San Juan Azacualolla; Juan Ramirez Aretlano, in Xochitlán, Xochimilca, and Coatlinchan; and Jose E. Mota, who visits generally the congregations of Tlalpan, San Pedro Martyr, and San Augustin Atlapulco. Besides this, the more advanced and best conducted of the young men in the seminary visit every Sunday with regularity the congregations of Ayotla, San Pedro Jalestoc, Joloc, Hinchilla, and Tultpetlac.

I have not mentioned four or six congregations which Señor Betancourt and Señor Lopez are endeavoring to establish in the small villages on the way to Amecameca, in which a ridiculous and unreasonable fanaticism prevails, which was introduced by some persons who had no religion, but who professed Protestantism in order to indulge in speculations, or to find opportunity to utter gross and venomous insults against the Church of Rome. The fanaticism of these poor brethren consists in offering their prayers standing, and in censuring and depreciating all who adopt the posture of kneeling, which they regard as horrible and humiliating. A very interesting point is that their worship is celebrated according to the Liturgy of the "Church of Jesus." Their false guides have never succeeded in proscribing its ancient Liturgy, in which they learn in an easy and

satisfactory manner the A B C of pure Christianity. I have great hopes that very soon these groups of children in CHRIST will fly to the bosom of His Church, whose door has been kept open with love and solicitude, so that all the sheep called by the LORD may enter with confidence.

I think that Bishop Riley will require at least seven Presbyters, assisted by as many Deacons and Missionaries, for the formation of Missionary districts, which will be the respective centres of his congregations. His is a Diocese which, with the aid of the ALMIGHTY, will have labors almost without rest for its Bishop, in a radius of fifteen leagues, among a population of between 500,000 and 600,000 inhabitants. My estimate includes the City of Mexico, because I think that it should also be under Bishop Riley's jurisdiction.

DIOCESE OF THE CITY OF MEXICO.

At present I can say to you that the Diocese of the City of Mexico, although with very little means, progresses in its Christian labors. Our congregation in the cathedral is constantly from 250 to 300 souls every Sunday. We celebrate the rites of Baptism and of Matrimony frequently, which, as you know, indicate the most certain growth of a congregation.

The congregation of San Jose de Gracia has for its pastor the Rev. J. L. Perez, and for assistant preacher the former co-laborer for the "Church of Jesus," Señor Luis Canal, who worked with so much fidelity in the difficult and perilous epoch for this infant Church when its protector and apostle, Señor Riley, was absent raising funds for it, and when its first Bishop-elect, the Rev. Señor Aguas, was removed from this world, being summoned by the LORD of life and of death. At present it may be said that this Church has a very good congregation, and I hope that the LORD JESUS will bless the efforts of the Rev. Senors Perez and Canal to increase and build it up.

The important institution, the Theological Seminary, has attained consolidation, making some pecuniary sacrifices, notwithstanding which the schedule limits with an iron hand various expenses, important and indispensable to the Christian life.

I am rejoiced that you will obtain scholarships for the students in the Theological Seminary. I recollect that you indicated to me the desire of the Right Reverend Bishops of

the Mexican Commission to contribute each of them toward the education of a youth. I can then conscientiously recommend, through you, to those Venerable Bishops the following youths:

Luis and Antonio Prieto, brothers, intelligent and industrious students, remarkable for reflection, seriousness, and humility.

Manuel Perez, of brighter mind, who has notable reasoning powers, and loves much to preach the Gospel.

Melchisedec Cherlin, studious, fluent, amiable, and of fair intellect; he is the son of a priest of the Roman Church, and bears a striking resemblance to Pope Leo XIII.

Rinaldo Dominquez, of Jalapa, who has only been three months in this seminary. He had previously been in the Presbyterian seminary; but when he learned the course of studies pursued by the pupils of our Church he solicited admission, which was granted, after he had written a letter to Mr. Hutchinson thanking him for his kindness, and assuring him that, without the advice of any one, he had spontaneously entered the Seminary of the "Church of Jesus." This youth has one of the finest characters I have ever met with, being remarkable for his conformity to the state of extreme poverty, and the most studious among his companions. I do not think his intellect a poor one, although in so short a

time it is impossible to form a correct estimate. He has a good memory and a strong will.

Alberto Vega, of Puebla, of whom I gave you a full account in the first letter I wrote you before going to your country. As is natural, the intellectual faculties of this youth have developed. He is very fond of investigation in every branch of his studies, has an excellent memory, and moreover is one of the most efficient Missionaries in the Diocese of Bishop Riley.

In conclusion, I recommend Refugio Morales, of the City of Mexico, of fair intelligence and good memory. In the earlier days of his studies it was necessary to use various incentives to develop gravity and application, but a marked change has taken place, and he is now one of the most respectable scholars.

There are three other youths, Eduardo Castello, Santos Bonilla, Gustavus Maldonado. These are the youths who constitute the hope and future of the Mexican Church of Jesus. It is sufficient for me to say this to you to secure the exertion of all your power to aid these young men, for I know that you love our Church and work for it with energetic and heroic fortitude.

Senorita, here I conclude. I fear lest I have occupied too much of your time in perusing this letter.

ACKNOWLEDGMENTS OF THE COMMITTEE FOR FOREIGN MISSIONS.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, 23 Bible House, New York. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from July 1 to August 1, 1880.

ALBANY.

Albany—St. Paul's, for "Emily L. Hewson"	
Scholarship, Hoffman Institute.....	\$75 00

CENTRAL PENNSYLVANIA.

Carbondale—Trinity.....	50 00
Lancaster—Miss H. K. Benjamin, for Bishop Penick's work, \$1.75; China, \$1.50; Japan, \$1.50.....	7 75

CONNECTICUT.

East Haddam—St. Stephen's, "A Member"....	5 00
Hartford—Trinity, for Mexico.....	25 00
New Haven—Ascension, through Woman's Auxiliary, five Missionary Boxes.....	8 55
Norwalk—"R. G. O."	10 00
Southport—Trinity.....	45 05

Watertown—Christ Church.....	45 00
Windsor—Grace.....	12 51
Miscellaneous—"A Friend"	25 00

171 11

GEORGIA.

Savannah — Christ Church, Missionary Box 11,820.....	25 00
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25 00

KANSAS.

Emporia—Mrs. M. H. Buck, for "Lenten Offering" Scholarship, Baird Hall.....	20 00
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20 00

KENTUCKY.

Louisville—St. Andrew's S. S., for "W. A. Robinson" Scholarship, Baird Hall.....	20 00
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20 00

LONG ISLAND.

Brooklyn—Good Shepherd	73 59
Missionary Box 13,824	4 30
Little Neck—Zion, including \$15 from S. S., of which for Greece, \$19.17; Africa, \$19.17; China, \$19.17; Japan, \$19.17; Haiti, \$19.16; Mexico, \$19.16; Jaffa, \$25	155 52
Newtown—St. James' Woman's Missionary Association, through Woman's Missionary Association of Long Island, for Widows and Orphans' Fund	20 01
Rockaway—Trinity	33 88

MARYLAND.

Anne Arundel Co.—St. James' Parish	27 00
Baltimore—Memorial Church, for Wuchang Hospital	5 00
St. Andrew's	1 75
Misses Flynn and Errick, through A. C. M. Society, for Africa	25 00
Baltimore Co.—Reisterstown, Hannah More Academy, Missionary Society, for "T. T." Scholarship, Girls' School, Cape Palmas	40 00
Frederick Co.—All Saints' Parish, All Saints' Sc. collection, through Woman's Auxiliary, of which for salary of Miss Sallie Davison, Jaffa, \$22	57 25

MASSACHUSETTS.

Boston—Advent	50 00
(Highland)—St. James', through Woman's Auxiliary, for "Marion Percy Browne" Scholarship, Emma Jones School, \$50; "A Member" for Wuchang Hospital, \$3.50	53 50
Trinity, through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, St. John's College	50 00
(Jamaica Plain)—The Rev. S. U. Shearman, through Woman's Auxiliary, for "Woman's Auxiliary" Scholarship, St. John's College	10 00
Brookline—St. Paul's, through A. C. M. Society, for Mexico	200 00
"S. K. B." for "Bishop Burgess" Scholarship, Haiti	100 00
Cambridge—St. John's Memorial, through Woman's Auxiliary, of which for "Sarah F. Hoyt" Scholarship, Emma Jones School, \$50	65 00
Greenfield—"E. M. P.", at discretion of Bishop Schereschewsky	15 00
Haverhill—Trinity, 2 Missionary Boxes	1 00
Lowell—St. Ann's	31 32
Marblehead—St. Michael's	6 50
Newburyport—St. Paul's, through Woman's Auxiliary, for "St. Paul's" Scholarship, Jane Bohlen School	50 00
Quincy—Christ Church, of which Missionary Boxes, \$5.20	15 00

NEW JERSEY.

Miscellaneous—"L. S. V." for "Ryall" Scholarship, Duane Hall	647 32
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NEW YORK.

Bedford—St. Matthew's	29 02
Garrison's—St. Philip's in the Highlands	15 00
Harrison—Mission, for Building Fund, St. Timothy's School, Osaka	2 35
Mamaroneck—St. Thomas' Woman's Missionary Association, for school at Athens	17 00
Monroe—Grace, "A Member," for insurance dues, the Rev. Mr. Quinby	6 00
New York—St. George's Chapel of Free Grace E. S., for Greece, Africa, China, and Japan	16 00
(Manhattanville)—St. Mary's	10 00
St. Paul's Chapel, Infant School, through Woman's Auxiliary, for "Dr. Haight" Scholarship, Duane Hall	40 00
Rye—Christ Church, Woman's Missionary Association, through Woman's Auxiliary, additional, for Building Fund, St. Timothy's School, Osaka	1 00
Saugerties—Trinity	57 43
Sing Sing—St. Paul's	10 00

203 80

NORTH CAROLINA.

Asheville—Trinity Chapel	2 00
NORTHERN NEW JERSEY.	
Hackensack—Christ Church, Missionary Box 17,490	5 55
Jersey City—Missionary Box 6,090	2 20
Orange—Grace, Mrs. M. F. Cox, for "Grace" Scholarship, Duane Hall	20 00

27 75

OHIO.

Hudson—Christ Church	2 00
Peninsula—Bethel Church	1 50
Sandusky—Grace, Woman's Auxiliary, for new Missionary to China	25 00

29 10

PENNSYLVANIA.

Cheltenham—St. Paul's S. S.	55 00
Philadelphia (Kensington)—St. Barnabas', Missionary Box	5 00
(Oxford)—Trinity, of which for St. John's College, \$100; Mexico, \$120.45; Jaffa, \$50.....	1,270 45
Upper Providence—St. Paul's Memorial, of which S. S., \$5.67	19 96

1,350 41

SOUTH CAROLINA.

Beaufort—St. Helena	6 00
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SOUTHERN OHIO.

Cincinnati—Christ Church S. S., for "Dr. Brooks" Scholarship, Baird Hall	50 00
(Axondale)—Grace S. S., through Woman's Auxiliary, for "Walter Halstead" Scholarship, Cape Mount	25 00
St. Luke's Chapel S. S	20 00
Columbus—Trinity, "C. H."	2 00
Portsmouth—Christ Church S. S., for new wards Wuchang Hospital, \$13.28; at discretion of Bishop Riley, \$1	14 28

111 28

TENNESSEE.

Jackson—Mrs. A. D. Campbell, for Jaffa	25 00
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VIRGINIA.

Alexandria Co.—Fairfax Parish, St. Paul's	20 00
Bath Co.—Warm Springs Parish, Christ Church, Campbell Co.—Lynchburg Parish, Grace Memorial, for China	10 00
Dinwiddie Co.—Bristol Parish, Grace, Woman's Missionary Association, through Woman's Auxiliary, for "Grace Church" Scholarship, Duane Hall, \$20; "C. J. Gibson" Scholarship, Orphan Asylum, Cape Palmas, \$5; Juvenile Missionary Society, for Africa, \$12	6 50

37 00

Loudoun Co.—Shelburne Parish, St. James' S. S., for "Matthew Harrison" Scholarship, Bishop Boone Memorial School	100 00
Norfolk Co.—Elizabeth River Parish, Christ Church	33 85
Pittsylvania Co.—Camden Parish, Epiphany, one S. S. Class, for Africa	10 00
Rockingham Co.—Rockingham Parish, Emmanuel	9 75

125 00

Miscellaneous—Piedmont Convocation, for personal benefit of the Rev. J. McNabb, \$72.28; for salary of the Rev. J. McNabb, \$52.72	362 10
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2 57

WESTERN MICHIGAN.

Big Rapids—St. Andrew's	1 50
Marshall—Trinity	1 07

2 57

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, Secretary Woman's Auxiliary,

21 Bible House, New York City.

OUR LENDING LIBRARY FOR MISSIONARY WORKERS.

In the May number of THE SPIRIT OF MISSIONS an account of our Domestic Missionary Library was given; in that for September we would say something of our Lending Library for Missionary Workers. It differs from the other in that, while the one is intended primarily for the benefit of our Missionaries, this is intended to benefit them only in a secondary way, as acting upon the hearts and understandings of our workers here at home, and disposing them to increase their interest, their prayers, and offerings for Missions and Missionaries at home and abroad.

The idea of this library originated with the Secretary of the New York Committee on Work for Foreign Missionaries, who writes about it as follows:

MY DEAR MISS EMERY: You ask me about the proposed "Missionary Library" for the use of the Woman's Auxiliary.

My idea was simply to ask for donations of Missionary books—one book from each person approving of the plan—to be kept as a circulating library at 21 Bible House. A second-hand book would be equally valuable with a new one, as it is the matter only which is contained in the book that is of importance for such a library.

Such a book as the "Life of Bishop Patterson" must convince any one of the importance of sending the Gospel to the heathen, and it is that such books may be circulated that this plan is proposed. "The Southern Cross and Crown" gives also a most delightful account of Missionary work in New Zealand; indeed, all books on such subjects are full of deepest interest to those who are watching the advance of CHRIST's kingdom on earth.

The following suggestions are made for any one wishing to make use of the books that may be sent in—and already quite a number of volumes have been received at the Bible House:

1. That the secretaries of the various parish

organizations connected with the Woman's Auxiliary draw out each several volumes for circulation in their respective parishes for a certain length of time, say six months.

2. That the title of each book thus drawn out and the name of the secretary be inscribed in a book to be kept at the Bible House for this purpose.

3. That each secretary be responsible for the books she may have drawn, and also that she keep a list of the books in her charge, with a record of the names of those who may have read them.

It is hoped that this library will be freely used by all members of the Woman's Auxiliary, as the diffusion of information is the surest way of enlisting sympathy for Mission work.

Gifts of books will be gladly received, on either Foreign or Domestic Mission work; also books of travel, such as Stanley's "Across the Dark Continent," bearing on the countries in which our Missions have already been established.

Small donations of money will also aid in the formation of this library, as it has been found that many second-hand books on Mission work can be procured for fifty cents and one dollar.

I am, my dear Miss Emery,

Very truly yours.

Applications for books may be made to
MISS JULIA C. EMERY,
21 Bible House,
New York, N. Y.

Gifts in books and money may be also sent direct to her, or through any diocesan or parish officer of the Auxiliary. It is hoped that enough money will be given to meet all expense of postage or express in sending books to those desiring them.

Several volumes have already been contributed, thus forming a beginning of our library. A list of these will be sent to any one wishing to borrow.

A LETTER FROM WUCHANG.

APRIL 12th, 1880.

DEAR MISS EMERY: . . . Now as to women's work in Wuchang, and as to the position and peculiar customs, etc., of Chinese women, I am not able as yet to speak intelligently. We have at the Sunday Services quite a number of women regularly, although custom is rather in favor of women staying at home and not going out into the streets. This, of course, would operate to deter them from coming to Services, and yet they do come, and come regularly. They enter into the Service with interest and reverence. I don't believe one of them can read well enough to follow the Service in the book, but Chinese memories are very quick and retentive of sounds, and after hearing the Service a few times, I think they get to know it by heart.

Some of these women are quite aged; there are three old ones who come to weekly Communion. Two of them have gray hair, and appear to be somewhat infirm, but so full of reverence and emotion I am sure you would be moved if you could see them. It gives me such a peculiar, solemn feeling as I give them the Bread of Life, and know that the miracle of the Resurrection is working in their souls, and that they are indeed risen with CHRIST.

I am inclined to think that a sisterhood, or deaconesses, could do a great work among the women here. Custom bars out men from meeting them to a very great extent. I doubt if any country can show so dissolute a state of morals as China, combined with so rigorous and exacting a system of outward etiquette and rule. A man may have as many wives (or half wives—"small wives," as they are called) as he pleases, but etiquette demands that these wives shall act with extreme modesty and outward decorum. So that I am inclined to think, as I said before, that foreign Churchwomen could do a great work in visiting, instructing, nursing, and the like. Still, this is only an opinion, and you must take it for what it is worth. I have no doubt that by and by I shall modify or change very many of the opinions I form in my first few months here.

Although I am not a woman, I have begun a systematic attempt to get personally acquainted with the women of the congregation. I have begun to visit each family in their own house, and find it to work well thus far, although it is only on Sundays I have made the visits, beginning two weeks ago.

Then I have resolved to try an experiment in inviting all the women of the Church, together with their friends, to meet me at my house to-morrow afternoon from three to four o'clock. If I had not Mrs. Hopkins with me I would not be able to do this; but she being a mother-in-law, and having gray hairs, makes the whole affair respectable and eminently proper, as well as the presence of the baby. The greatest jewels in a Chinaman's house are a mother-in-law and a boy-baby. This, as I say, is an experiment, and if it works well I think I shall repeat it—say once a month. I will write to-morrow about it.

Now, as to the girls' school. I feel, as I write this, like putting after every sentence I write, in large letters, We need at once a matron from home! It is, in the nature of things, impossible that I can be to the girls there—and there are some twenty of them—all that a woman could be to them. They want some one they can love, can trust, look up to twenty times a day, and run to constantly with their thoughts and difficulties, etc. They need some one to live in the same house, who can study their characters singly, can pray with them, and teach them in a thousand little ways and indirect methods, as only a woman can, to be true followers of JESUS.

All this and more, that would come from constant companionship with a wise, strong, and holy character under the same roof with them, is what a woman could do. It is not what I can do. I think no woman could desire a holier, a higher, or a happier life than this. I think if the matter were understood or appreciated as it ought to be at home, a thousand women would be eager to come.

When I speak of the matron's being in the same house with the girls, you will understand that there are really two separate establishments under one roof in the Bohlen School, the main house having two rooms downstairs and two upstairs, with verandas on the east and north, which are the rooms the lady—or ladies, for there ought to be two or more—would occupy; and west of these, and forming a wing, the school-rooms and dormitories. Between the two establishments are three doors, one being down, the others upstairs, so that the lady in charge can be alone when she chooses, or with the girls.

I try to oversee the rooms as well as I can, but it is not a man's privilege to know all about sweeping of floors, etc., although I

have given orders that the floors be swept twice every day and washed once a week. The girls do the sweeping themselves, but Chinese brooms are not meant to sweep clean. They are made of a sort of broom corn, tied together in a bunch, and with no handle at all, so that in order to use one you have to grasp as well as you may the stub where the pieces are tied together, and then bend over, and so gently wipe the floor. So I am not excited to surprise or indignation when I find in my inspections that neat little piles and heaps of dust and scraps are nicely hidden under the beds or in quiet corners and behind chests. Still, I always am inexorable, and order the work done over again.

The beds are ranged in three rooms upstairs. I do not know if you ever saw a Chinese bed. There are two kinds, and both are arranged for a complete shutting by means of hanging curtains and tapestry. The expensive kind is like a sort of cage, having a flat wooden top just the size of the bed proper, supported at a height of about eight feet from the floor on four corner-posts and two intermediate ones. Then there is a sort of frieze or entablature-work running around horizontally above and below, so that when you are in bed you are safely penned in, and if you are a baby you cannot possibly tumble out. The carving on some of these beds is very rich, and large sums are paid for them.

But the ordinary and cheaper kind is made of two frames of wood, shaped somewhat like the skeleton of an old-fashioned "settle," which are stood up on the floor facing each other. A mattress frame is placed on the projecting part of these, and a couple of slight sticks across the top; then curtains and hangings shut it all in, and make it look as pretty as the taste and money of the owner are able. Inside there is a cotton quilt, laid on the mattress frame. The occupant of the bed lies on this, having a little roll of stuff for her head, and for a covering a very thick cotton quilt.

As to the girls' toilet, I know nothing of its mysteries, only that the children are all exceedingly neat, especially with their hair. They wear it beautifully and smoothly brushed back from their forehead and braided in a long queue behind. All the girls in the school wear it alike. But outside of the school there are several methods, each one being a mark of the age of the person, so that one who knows all about it can tell pretty

nearly, when he sees a woman's hair, her age and condition—somewhat after the manner of men in Shanghai, of whom I was told that no one could wear a moustache until he had a grandson; and here they say that a man at fifty is allowed to have a beard.

The girls in the school all dress alike, in pretty blue dresses, trimmed with a simple sort of tape. This tape is white, with a delicate green vine woven in it. The upper garment, corresponding to a sack or coat, they call "kwa-tzer," and the trousers—for they dress in Bloomers—are "ku-tzers." Of course, they all have tiny feet and pretty shoes—they incline to red shoes. To our eyes the effect of these small feet is to make the gait when walking very awkward. They seem all to be walking on their heels. But one soon gets accustomed to it. I have no prejudice at all against the custom. It is their old-established custom, is one mark of a lady, and perhaps does, as they claim for it, keep women indoors, and prevent their gadding about for purposes of gossip or other mischief.

At any rate, be that as it may, these girls all have small feet, and as we cannot make the feet any larger, we must take things as we find them and make the best of them. Our object is to save their souls, and not to change customs which are not immoral.

They eat two meals a day, principally of rice, using, of course, chopsticks, sitting about three square tables. Beside these regular meals, they have a few cash allowed them daily, which they spend in confectionery and cakes, which the travelling bakers bring to them.

They study from about nine in the morning till twelve, and in the afternoon they sew. They study the same books as the boys—the Chinese classics, Confucius and Mencius, beside our Christian books. I suppose you know the manner of studying. Each scholar is supposed to scream out in a loud voice the passage she is learning, and when she gets it by heart, repeats it to the teacher. The noise is something very distracting at first—every voice at its highest pitch; and when the noise dies down it is a mark of the scholars being negligent and lazy, and when it does happen, the teacher—an old man over 60, and a literary man, a graduate, and a very comical-looking old personage—brings down his ruler with a loud thwack on the table, and then the noise freshens up again. He knows at once, when the noise decreases, that they are not studying. Their ears get to be wonderfully

trained in this way, for it is necessary in the midst of all this din for the teacher to catch the delicate tones of this wonderful, many-toned language; and then, on the other hand, the scholar must catch and remember also, on once repeating, the tones of the new words which the teacher gives out to her. There is nothing like repeating in concert. Every scholar has a lesson of her own, perhaps in a different book, certainly in a different part of the book, from any other scholar. It is wonderful how many different characters a scholar learns in a day. I have listened in the Boone School to boy after boy coming up and repeating, so rapidly that I could scarcely distinguish the words, over three hundred separate characters, one after the other.

Now I must hasten to close, for I have made this letter now too long for you. But you are to blame, for you wanted to hear all about the school, and I have not begun to exhaust the subject even yet.

I must tell you about Yen Shi, one of the new girls. She is thirteen years old, and betrothed to one of the boys in the Boone Memorial School. Her parents allowed her to come recently, only because we would not take the boy into the school unless his betrothed also entered the Bohlen School. This is to ensure Christian wives to our future Candidates for Holy Orders and Ministry. She came and stayed a few days, and everything went on smoothly, but one day, while I was across the river in Hankow, the parents came and took her away with them to Han Yang, the city opposite both Hankow and Wuchang; and what do you suppose was the reason? The girl wanted to stay, and the parents acknowledged that our doctrines, etc., were good, but they were afraid, they said, that we would *sell the girl*, and they would never see her again. I waited a few days, and then sent over to Han Yang to bring her back, but received word that the whole family had moved off into the country to a village about a hundred miles away. I at once sent a messenger to bring her back, but that was a week ago, and I have no news yet. I suppose we shall lose her. I do not like to be overreached in anything like this, and that is what makes me take so much trouble in the matter; for there is an abundance of applications for place in the school. I suppose we could get a thousand girls if we only had the provision to support and take care of them. As it is, we number twenty. Three of these are large

girls, say about sixteen or eighteen years old; the rest are under twelve. There is a native matron, with her assistant, who is constantly with the girls, taking care of them, teaching them to sew, and being responsible to me for them.

Now I think I have written more than enough to tire you out, so I will just leave space to fill in the report of to-morrow's proceedings, and stop.

Tuesday night.—The entertainment was quite a success. Including school-girls, there were about forty persons present, one of them being one of the old women I spoke of before. I found out she was eighty-seven years old. The women were all dressed in their prettiest attire. Their hair was done up in marvellously intricate patterns. Some of them had their faces powdered, for that is one of the evidences of being completely dressed. Somehow they had found out that our method of salutation is not like theirs, and so every one, in addition to the Chinese salaam and "Chin, chin," insisted on seizing and shaking both Mrs. Hopkins' and my hands. This they all did on coming and going.

We had a long table spread with Chinese dainties—the inevitable tea-bowls, watermelon seeds, peanuts, confections, and cookies. Before they sat down to eat I explained to them the object of the occasion—how I wanted to get better acquainted with them, and have them with me; how I wanted them to love each other, and me, and the Church, and JESUS. Then we repeated the LORD's Prayer on our knees, and spent some little time in silent prayer. Then came the eating and drinking, which lasted until the bell for afternoon Service at four o'clock, to which they all stayed, and which they seemed to enjoy. You know that the music at our daily Services is furnished by the three oldest girls in the Bohlen School. They do not play by note, but have learned the *Te Deum*, the chants, and about a dozen hymn-tunes, which Mr. Hoyt taught them; so we have music as well as singing, and the girls really play nicely.

The whole affair cost about one dollar, and I cannot help thinking that we have succeeded in getting a stronger hold on these women who came, as well as increasing our influence with those who hear of it, either Christian or heathen. I think I shall repeat it in a month and make a further trial of it.

Yours very sincerely,

(Signed)

W.M. S. SAYRES.